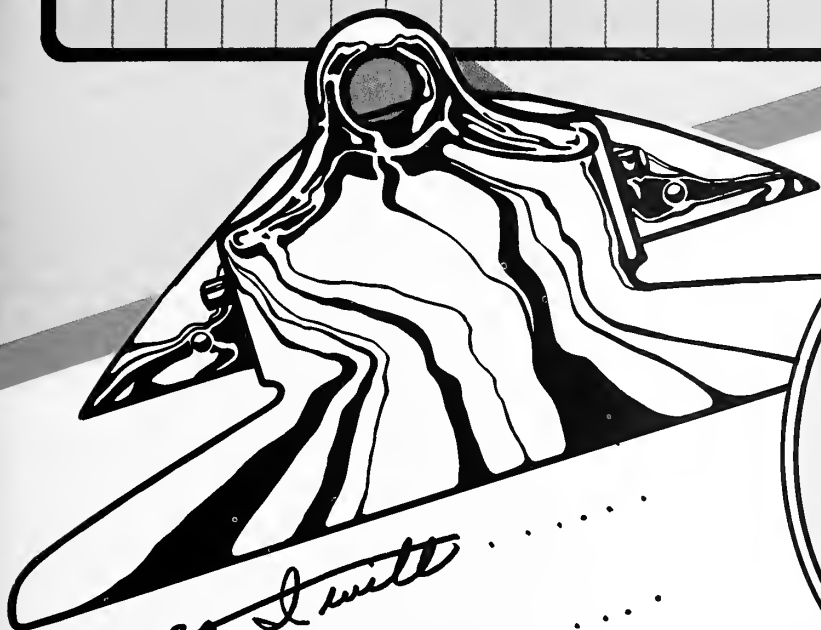


THE BRETHREN Evangelist

JANUARY 1985

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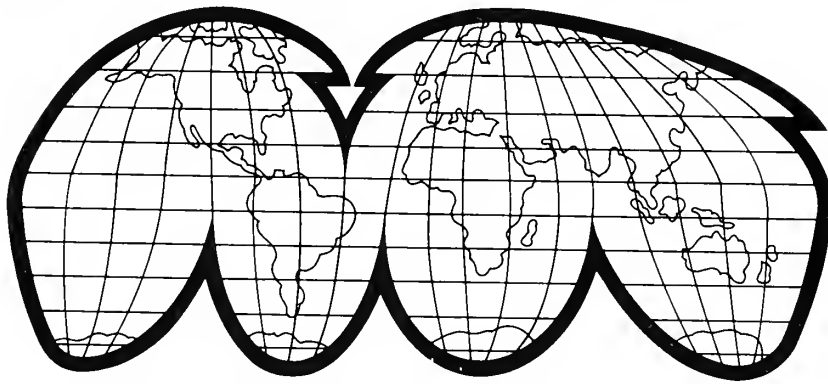


In 1982 I will
In 1983 I will
In 1984 I will
In 1985 I will

The weakness of most New Year's resolutions is that they simply go in one year and out the other.

But God is at work in us both to will and to do His good pleasure. (Phil. 2:13)

Developing a Global Vision



by
**John
Maust**

Do Missionaries Love Their Work?

RECENTLY IN A BOOKSTORE, I casually asked the cashier if she liked her work.

"I love it!" she replied.

She responded so exuberantly, her words popping like firecrackers, that I nearly dropped my postcards. I was expecting something more subdued, such as: "Oh, it puts the hamburgers on the table." Or, "The work's not too bad — time goes fast." Or, "I like it a whole lot, especially about two minutes before Friday night closing time."

How refreshing it is to meet someone who really loves his or her work!

Afterwards, I was thinking how I or any other missionary would have answered the same question. Do missionaries "love" their work?

We don't always think of mission service as something one necessarily likes, at least, not in the emotional sense of the word. A missionary goes out in obedience to God's call. Warm emotions are a welcome caboose, but not a prerequisite for going.

A long-faced obligation

We often paint missions in dark colors as a long-faced obligation. We emphasize its sacrificial aspects. We pity the missionary for giving up two cars and a swimming pool, the fast-food chains and a microwave oven, and pass over the real benefits (though not always material ones) of

serving God in a lesser-developed nation.

In addition, we still have that morbid vision of every missionary as a potential martyr. Obviously, some tasks do involve danger, but I wonder if it's not more risky driving a Los Angeles or Chicago freeway!

A negative image

We missionaries probably share the blame for creating a negative image of our vocation. When speaking in churches, we often dwell on the hard times. While testimonies of this kind can be an inspiration to listeners — especially accounts of how God pulls us through — we sometimes use them to evoke sympathy or a greater appreciation for what we're doing.

But what about the joys of cross-cultural service? Are there not many? If so, why not share them?

Perhaps we missionaries are afraid that if it sounds as if we're having too good a time, people won't consider us spiritual. It was a great reassurance to me several years ago, when reading a missionary's account of his early years as an itinerant preacher in Costa Rica, to learn that he thrilled at the beauty of the rural landscape as he traveled around by horseback. He relished taking quick dips in bubbling streams between villages. He rejoiced in the conversions of many people. It was evident that this man really had "fun" as a missionary.

In my two short years as a missionary, I can think of more than

several times when I had "fun." And if that word doesn't exactly capture the missionary experience, then maybe "fulfillment" or "personal satisfaction" do.

Assuredly, I have had difficult times. I think every missionary struggles with feeling that he's on call 24 hours a day. Often one sees no visible results from long effort. One hears more criticisms than compliments.

Rewards of service

But the missionary does experience the excitement of seeing a friend's face light up as the truth of a Scripture passage strikes home. What greater joy than having even a small part in the process that causes a person to bring about another's spiritual conversion? One experiences the assurance that even the mundane "little" things in one's daily activities, are used by God as part of His larger plan.

Also, it's only honest to add that there's something exhilarating about learning a new culture and coming to know its people. It feels good to master a foreign language and then communicate with people you otherwise would have never understood or possibly even cared to.

"I like the thought of being a professional missionary," wrote the late Kenneth Strachan. "[He is] a man who is conscious of great weakness and failure in the past and who has experienced the grace of God over and over again; a man who loves his job, likes to study for it, likes to give himself to it, considers it the most important job in the world, thinks that no training is too high for him, likes to give extra hours to extra study on behalf of the job, believes that God has called him especially to that job."

"I think it's a wonderful thing to be a professional missionary."

While all missionaries might not speak with the gusto of the woman in the bookstore, many of them can say, "I love my work." And that's something worth communicating to young people, as well as older ones who await only the slightest nudge to cause them to serve God in cross-cultural (or any other full-time) Christian service.

John Maust serves as a missionary in Peru, South America, with Latin American Mission. He is a member of the Napanee, Ind., First Brethren Church.

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New in the New Year

Two changes are introduced to the EVANGELIST in this first issue for 1985. The first is a new name for the Children's Page. It is now called "Little Crusader," the result of the name contest held in October and November. See page 23 for the identity of the winner of this contest.

The second change is the introduction of a new department, "Readers' Forum." Readers of the EVANGELIST can share their thoughts and views with other Brethren on this page. Included here will be letters to the editor, open letters to the denomination, opinion pieces, and other contributions by readers. This month's "Readers' Forum" includes a tribute to a pastor and a letter to the editor. "Readers' Forum" may not appear in every issue, depending on availability of material.

DEAR GOD, You know that this is the job that I really want — that this is the position for which I have prepared. Besides, God, You know that I urged my husband to follow Your leading and accept that distant pastorate after he retires from the Air Force this summer. All those other school positions that I applied for in the area just don't begin to compare with this one. So, Jesus, if you'll just make it possible for me to have this position, I'll really be grateful."

I'm not sure my instructions to God were quite that specific, but it was true that this position was the only one that I was interested in as we prepared to move to a new community. Following nine years of teaching in elementary schools both in the United States and abroad and after completing a master's degree between Turkey and Okinawa, I was hired to teach remedial courses at San Antonio College and had just been informed that I would be promoted to assistant professor starting with the fall term. Since we had planned to retire in San Antonio, things looked bright for my late-budding career. Therefore, even though I definitely felt that my husband's calling superceded any plans of mine, I was disappointed to leave my work in Texas.

Flying to the new area during spring vacation, I had half-heartedly applied to a number of elementary and junior high schools in the area. Then a friend mentioned that teaching such as I had been doing in Texas was being considered at the branch campus of a state university near our proposed new location. At a subsequent interview I learned that they were in the process of starting such a developmental program

Mrs. Beekley is a retired teacher living in Sarasota, Fla., where she is active in the First Brethren Church there and in the Florida District. She and her husband, Rev. Eugene Beekley, who served for more than 20 years as a chaplain in the Air Force, have two children — Charles, who is Director of Christian Education for The Brethren Church, and Philip, a career officer in the Air Force.

During the time about which this article was written, Mrs. Beekley ran an educational enrichment laboratory at the Mansfield Campus of Ohio State University, while her husband pastored the Ashland Park Street Brethren Church.



CAUTION

ANSWERED PRAYER AHEAD

by Peggy Beekley

and that the person hired would share the responsibility for setting up the entire program. It sounded so exciting that I even flew up for a second interview before our move. But no decision was forthcoming.

Finally, the last of August, just before the fall term would open, I was called for a third interview and offered the position. I was ecstatic!

Contacting manufacturers, learning laboratory equipment, meeting with faculty members to assess learning needs, visiting the main campus for meetings with instructors in similar situations, and also visiting other campuses in the area all provided an exciting introduction to the work. But then it was like "I gave the party and nobody came." Oh yes, a few people ventured in to try the new machines and hear of the possibilities the lab offered. Most seemed impressed with the facilities, but nobody had the time to stay long enough to provide any real help. The students

who most needed the help were the ones who had the least time for remedial work.

Although I knew from my own experience in Texas and from my research of other similar programs that this was typical, I was having difficulty

finding a solution. By Christmas vacation I was seriously considering resigning and even considered work other than teaching.

One morning as I was reading the Bible and praying — as was my custom before departing for school — and commiserating with myself about my situation in my prayers, God's message came to me very clearly. "You prayed so earnestly for this position and I was pleased to allow you your request. Of course I'll help you. Now work as hard to make the program a success as you prayed to obtain the position. You'll find a way."

The cloud lifted and my heart, which had been heavy the past weeks, was correspondingly lighter. I approached the new semester with unlimited optimism and faith.

Success didn't come immediately, but gradually a study skills course was developed for which students could receive elective credit, and this was just the beginning of an interesting and rewarding six years in which many students were helped toward successful college.

God impressed two great teachings upon me in this situation: When I pray for something, I want to be sure (1) that it is more likely it will be for God's glory than for mine, and (2) that it is in His will.

"Thank you, God, for giving me the opportunity and assistance to redeem myself and for the lessons you taught me in the process. In Jesus' name, Amen."

An article in the July/August 1984 *VANGELIST* ("A Community of Love," pp. 10-11) told how the Oakville, Indiana, Brethren Church came to the support of the Jim Reese family when it was learned that the Reeses' daughter, Rebecca Jo, was deaf. The article noted that some of this support was channeled through *Believer's Gift*, a fund within the church dedicated to helping those in need.

In the following interview, Susan House, the founder of *Believer's Gift*, tells more about the background and outreach of this ministry within the Oakville church. The interview was conducted by Oakville Pastor Wes Ellis.

Pastor Ellis: Susan, what exactly is *Believer's Gift*?

Sue: Basically it's an expression of love. A way of giving help without obligation.

Pastor: Obligation on whose part?

Sue: On the receiver's part.

Pastor: What sort of help?

Sue: Usually it's financial help. Medical bills that aren't covered by insurance, or someone who needs surgery and has no insurance at all. There's a lot of elective surgery done that's covered by insurance and a lot of surgery that really needs to be done but isn't because of lack of finances. In fact, that's really how we got started giving financial help for medical needs.

Pastor: What do you mean?

Sue: Well, I learned of a woman who needed surgery and couldn't afford it and was simply putting it off. It was kind of scary, but I committed *Believer's Gift* to coming up with \$600 and didn't have the slightest idea where it was going to come from. But my reasoning was that people with big faith make big commitments. That \$600 doesn't look nearly as big now as it did then.

Pastor: You said it's usually fi-

BELIEVER'S GIFT:



AN EXPRESSION OF LOVE TO THOSE IN NEED

nancial help. What other kinds of help do you give?

Sue: Sometimes it's just emotional support. Other times it's food or clothing or . . .

Pastor: Under what kind of circumstances would you give clothing?

Sue: Well, this started when a neighbor's house burned down. We put out an appeal to our congregation, and before we knew it we had not only enough clothes for this fam-

ily's needs (they escaped with only the clothes on their backs), but also many other things that I would never have thought of —

dishes, pots and pans, towels,

washclothes. And

that's not all. Be-

cause we had some

clothes that didn't

fit this family's

needs, we ended

up with a closet

full for future

needs. So with

that start, a whole

new area of minis-

try opened up.

Pastor: And you

said food?

Sue: Well, that's actually how *Believer's Gift* started. I asked you why we didn't have a food pantry to help out poor people, and you said, "That's a good idea. Do it." The original idea was to have our congregation bring home-canned things the first Sunday of every month till we had a pantry stocked.

Pastor: And *Believer's Gift* grew out of that?

Sue: Well, the congregation responded immediately, but I soon saw that I needed a small amount of money for perishables. And even at the beginning I'd find pieces of paper in the food basket with a name on it saying it was good for so many pounds of meat. *Believer's Gift* was started during canning season and by Thanksgiving we had enough to send out six food baskets and three more at Christmas.

Pastor: Do you still get calls for this kind of help?

Sue: Occasionally. Not too long ago one of our members worked at Crisis

(continued on next page)



Jim Haston, who has a chronic heart problem, shows his gratitude to Susan House (right) and Gerri Shewmaker for oxygen he receives from Believer's Gift. Gerri is holding an oxygen canister which is kept under the pulpit at Oakville for emergency use.

Intervention Phone line and they called in the middle of the night. But most of the time now it's financial help that's needed. Most people even in the worst of straits can get something to eat. But there's a lot of pressure on people when there are bills hanging over their heads or they're putting off a real need because of money.

Pastor: That's really pretty nice to see Brethren taking care of their own.

Sue: Most of the time it's not our own. I'd say only about half of our efforts are directed either within our congregation or at least within the influence of our congregation. But the rest of the time we're helping people that most of us at Oakville don't even know.

Pastor: How did this ministry get its name?

Sue: Well, Believers have received a great gift. And really, there's nothing we can do to ever fully repay that gift. God gave His Son on a kind of "take it or leave it basis." Our part was simply to receive Him. No obligation. And too, we know that tithing is not an alternative. We owe *that* to God. We're only giving when we start to give out of the remaining 90 percent that He leaves

us. Only a believer could do that — give like that. So this is our gift, the gift that a believer can make, over and above our tithe. An expression of our love that God gave us.

Pastor: Do you handle Believer's Gift all alone?

Sue: I started it alone. Then Gerri Shewmaker became a part of things when we began to purchase oxygen bottles for community use. And I had a lot of help in setting up the blood bank. But the blood bank is for Oakville use, and the only exception is when we have more than we need in the Oakville blood account at the hospital. But really, how can this ministry be shared? You can't just go pick someone out to do it. The best indication I have is when someone comes to me and tells me of a need that I don't know about. This tells me that this person is sensitive to needs and has a burden. How can you teach a person to be sensitive? Or to have a burden for something like this? But I'm sure that someone will come along — one of the younger kids to keep it going later on.

Pastor: This should not be necessary for a long time. Sue is in her early thirties and has been doing this since 1977. [†]

A CHRISTIAN'S ABILITY to effectively share the gospel is more a result of Christian maturity and training than it is a gift of the Spirit. God does give certain people a special call to evangelism. But for the Body of Christ as a whole, evangelism is a fruit of faith and maturity.

The Apostle Peter gave us a training plan. He stated, "... but sanctify Christ as Lord in your hearts, always being ready to make a defense to every one who asks you to give an account for the hope that is in you, yet with gentleness and reverence..." (I Pet. 3:15, NASB).

The first task is to "sanctify Christ as Lord in your hearts" which entails growth in commitment and character. The second task is to develop a working knowledge of the gospel in order to help non-believers understand the message. This task is what Peter refers to when he states that we are to be "ready to make a defense," or literally, give an answer for our faith. Finally, Peter implies a third task, that of growing in wisdom. He qualifies his command to give a defense by adding, "yet with gentleness and reverence." That is, share the Good News with sensitivity and appropriateness, the fruit of spiritual wisdom.

As one who enjoys snow skiing, I would like to compare Peter's three tasks to learning how to ski. If you were to take ski lessons, one of the first questions you would be asked is, "Are you a beginner, an intermediate, or an advanced skier?" The purpose of this question is to place

Rev. Lodico is pastor of Medina Bible Fellowship, a Brethren Church in Medina, Ohio.

Process of Becoming Effective Evangelist

by Terry Lodico

Levels of Maturity in Becoming an Effective Evangelist

Level	Growth Tasks to Achieve
I. Beginner	1. Commitment and character development
II. Intermediate	1. Commitment and character development 2. Working knowledge of the gospel
III. Advanced	1. Commitment and character development 2. Working knowledge of the gospel 3. Wisdom in discernment and communication

you at the proper level of instruction. In the same way, Christians are at different levels in their ability to share the gospel. As in skiing, to learn effectively, a Christian must be grounded in certain skills before advancing to the next level. Therefore, we need to know the goals of our instructions. These goals are summarized in the box above.

The Beginner Evangelist

A Christian must have enthusiasm — a desire to be used of God to share the Good News. Enthusiasm is the foundation of evangelism. Without it, one will never advance in one's effectiveness in sharing the gospel.

The Greek word for enthusiasm means "to be inspired or possessed by a god." This is exactly where we obtain our excitement — from the fullness of the indwelling Christ in our hearts. On the other hand, we need to continually "sanctify Christ as Lord" in our hearts to remain in His fullness. We need to guard ourselves from straying and make it our purpose to walk in obedience to Him and maintain our fellowship with

Him. When this is done, we will possess a genuine love and joy that will attract non-believers, causing them to ask about "the hope" that is in us (I Pet. 3:15).

In addition, the Christian must work at being a true friend to non-believers. If a person does not accept the message-giver, he will probably not accept

the message. Therefore, as Christians we must learn to listen, identify with the hurts and pains of the non-believer, and share genuinely from our hearts. When we do this, we will not only develop a friendship with the non-believer, but also allow him to touch Jesus Christ who is in us. I have heard many Christians testify that their conversion to Christ was the result of someone who cared for them, that is, someone who was willing to touch and be touched.

In essence, one's commitment and continued fellowship with Christ, as well as one's character development, are the first steps in becoming an effective evangelist.

II. The Intermediate Evangelist

Paul's admonition to Timothy illustrates the intermediate level of evangelism: "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (II Tim. 2:15, NASB).

The account of the Samaritan woman at the well (in John 4:7-42) indicates the difference between the

beginner evangelist and more advanced levels of witness. Following her conversation with Jesus, this woman shared with the town's people her encounter with the Messiah. Because of her enthusiastic testimony, many people came out to meet Jesus. Following their personal encounter with Him, they said to her, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world" (v. 42).

The Samaritan woman is an example of a beginner evangelist. God used her enthusiasm to witness to others. But she had to rely on Christ Himself to share His message.

In the same way, many Christians must rely on others to communicate the Good News. Therefore, the intermediate evangelist must work at "handling accurately the word of truth." The task is to develop a working knowledge of the gospel in order to be able to make it clear to others.

Thanks to helpful tracts and booklets, beginners can start sharing the message. But the Christian needs to work at developing what I call a gospel grab bag, a repertoire of illustrations and memorized scriptures that can be used at appropriate times. In addition, the Christian needs an outline to use in sharing the gospel so that he does not ramble or continually repeat himself.

I have adopted and adapted such helps as the Roman Road Scriptures and the Four Spiritual Laws as outlines. Today, I use the Evangelism Explosion III outline, which moves from God's grace to man's sinful condition, to the nature of God, to the

(continued on next page)

person and purpose of Christ, and ends with faith as the means of salvation. Whatever outline you use to share the gospel, it is important to know where you're going as you help someone comprehend the scope of the message.

To summarize, it takes determined effort to learn how to effectively help a non-believer come to an understanding of the gospel. It requires diligent theological study and scripture memorization, for this is the only way we can learn to "handle accurately the word of truth."

III. The Advanced Evangelist

Once you have mastered the ability to make the gospel understandable to non-believers, God can make frequent use of you. But to make the most of the opportunities God provides, you must grow in wisdom. That is, you must have an ability to know when and how to share the gospel (see Col. 4:3-6).

Let me illustrate what I mean. One of the most uncomfortable feelings I have experienced in wanting to share the gospel with someone is anxiety. This anxiety stemmed from my ignorance of whether or not the person was open to receive the gospel. Finally, I discovered two principles of wisdom that helped me discern the person's readiness.

"Salting the Oats"

The first principle is what I call "salting the oats." We've all heard the saying, You can lead a horse to water, but you can't make him drink. While this is true, you can make the horse want to drink if you salt his oats.

This is what Jesus did with the Samaritan woman. He made statements that aroused her curiosity, such as, "... whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life" (John 4:14, NASB). With each successive statement, Jesus led her to a greater desire to know the Good News. But it was her responses that revealed her open heart. "Sir," she said, "give me this water . . ." The Samaritan woman was a prospect.

In the same way, when a person shares a problem with me such as a marital struggle, I might respond,

"One factor that has helped my wife and me in our marriage is our relationship to Jesus Christ." Often someone who is open to the gospel will respond, "What do you mean?" On the other hand, someone whose heart is closed will most likely ignore the statement, or else the statement goes over his head because he is caught up in his thoughts about his problem.

Using Questions

A second principle of discernment is the use of appropriate questions. The following are a few examples:

***"As Christians
we must learn to
listen, identify
with the hurts
and pains of the
non-believer, and
share genuinely
from our hearts."***

1. What is your church background? Do you feel that your religious upbringing has contributed to your enjoyment of life or to knowing eternal life?
2. Where are you in your spiritual pilgrimage?
3. If you died tonight, do you know for sure you would go to heaven?
4. Who do you think was the greatest man that ever lived? Who do you understand Jesus Christ to be?
5. Have you ever wondered or had doubts about whether you would go to heaven?

Questions are both diagnostic and stimulating (see Matt. 16:13-20). A person's response to questions tells you where he is spiritually and also stimulates his thoughts about his relationship to God. If the person responds openly, questions can give you information that enables you to tailor the gospel sensitively to his particular needs and his ability to understand. It must be noted, however, that we must earn the right to

ask our questions by building an appropriate level of friendship.

Another principle of wisdom that has been helpful to me is one I use at the point of giving an invitation to a person to receive Jesus Christ. For many years I used the For Spiritual Laws booklet to explain the gospel. But when I reached the place in the book where you are to invite the person to receive Christ, I always felt anxiety, and therefore hesitant to give the invitation. I feared being presumptuous or premature.

What I didn't realize was that my anxiety stemmed from my ignorance of whether or not I was being understood. Therefore, before giving an invitation, I now ask, "Does what I have said make sense to you?"

The person's response tells me one of three things: (1) he understands and shows an interest in receiving Christ; (2) he understands but shows signs of indifference; or (3) he does not understand and therefore needs a review with more information. When a person responds positively, I proceed with an invitation to receive Jesus. If the person responds indifferently, I do not give an invitation. And if the person seems confused, I review the plan of salvation with him again.

The above are a few examples of what the advanced evangelist can concentrate on. There are other areas such as presentation traps, objections, and communication skills that also need to be explored. But the point is, a Christian can grow in wisdom in these areas by continued prayer and Bible study and by observing and gaining experience from those who are already skilled in sharing the Good News. This is discipleship.

You Can Be Effective

At what level are you in becoming an effective evangelist? You can be effective. You do not have to be gifted. But you do have to be willing to mature in Christ and be equipped to share.

It is exciting and rewarding when someone with whom you have shared the gospel says to you, "That makes sense. I've never heard that before. You make it so clear. Yes, I would like to receive eternal life. Thanks for taking the time to share with me."



approximately 1,200 pastors attended a conference originally planned for 200-300.

A Call for Help From El Salvador

by Juan Carlos and María Miranda

LAST JULY we received a telephone call from the Alberto Motosi Evangelistic Association. It was a call for help, and they needed it badly.

The association had made plans to conduct a pastors' conference in El Salvador that would begin in late August. They thought 200 to 300 pastors would attend, but had just learned that more than 700 had pre-registered.

Radio Progreso, which airs our program "Para Ti Mujer," was sponsoring this conference, and they were quite interested in having us come and help. This was a big request, for we were asked not only to donate our time and service, but also to pay our own transportation expenses. It would require a big step of faith, not only because of the cost involved, but also because of all the dangers in El Salvador.

Dr. Miranda is Hispanic Fields Supervisor for The Brethren Church and also pastor of the Hispanic Brethren Church in Pasadena, Calif. Mrs. Miranda assists her husband in this ministry to Hispanics and also has her own Christian radio program in Spanish.

Nevertheless, August 29 found us on a flight to El Salvador. At 30,000 feet, we felt at ease — the presence of the Lord was so real. But as soon as we stepped off the plane in El Salvador, we knew that we were in a country at war. It was night and the airport was nearly deserted — except for the army troops with their machine guns. The pastor who met us said, "Welcome to our little Vietnam!"

Even though it was already past nine o'clock, we went directly from the airport to a meeting with the organizers and leaders of the conference. What a long day that was! But many days just like it were ahead. We figure that we worked an average of 12 hours and 45 minutes each of those 11 days. But we will never forget the experience.

Approximately 1,200 pastors attended the conference. Most of these were from churches suffering "growing pains," so they were vitally interested in the sessions by Juan Carlos on church growth principles and evangelism. Because of the crisis situation in El Salvador, churches are growing.

Some churches have gone from 80-

100 members to 400-500 members. A few churches have 5,000 members or more. The pastors are not prepared to cope with this growth; they were asking, "What can we do?" It's a beautiful problem to have, yet they needed help. Thankfully, we were able to provide it for them.

Around 250 pastors' wives were also at the conference and attended María's three-hour afternoon sessions.

During the second week, we spent four hours every morning counseling. Drug abuse, incest, domestic violence, and sexual promiscuity are just a few of the cases we dealt with.

Most of those we counseled were married couples. Several of these were professional and high society people. In most of these cases, we had to meet them away from the church, since the couples didn't want to go where people might recognize them and realize that they had come seeking help. Our hearts were broken by some of the problems, but we praise God that before they left us they asked forgiveness from the Lord and from each other. The reports that we keep getting indicate that they continue to make progress.

Each afternoon of that second week María conducted a class for pastors and leaders on "How to Counsel Married Couples." While she presented the theoretical part of the class, Juan Carlos had an opportunity to speak with individual pastors about their church growth problems. Then he would join María for the question-and-answer part of the class. It was a very profitable time.

Following the class, we would rush to the home where we were staying to get ready for a six o'clock evening service. During the week we preached in five churches, a different one every night. This was the first time in our 30 years of ministry together that María preached at one location and Juan at another. Attendances ranged from 80 to over 500.

The emphasis of these services
(continued on next page)

was on the family. Someone would begin each service with a brief introduction, a prayer, and then turn the time over to us. We had to finish no later than 7:00 so the people could get to the city buses, which made their last runs between 7:15 and 7:30. If we had gone overtime, the people would have had to walk home.

One night all the lights went out in the city and we had to preach by candlelight. It's hard to read and follow your outline in the dark!

Nearly every evening after the services we either did more counseling or else spent time with our host and hostess. Our host was the president of *Radio Progreso*. His wife, a doctor, conducts seminars for women, so they had many questions to ask us.

A major evangelistic crusade was held the following week, and even though we could not stay for this, we learned that over 12,000 people accepted Christ. It rained throughout the week, but each day about two hours before the crusade the rain would cease until the following day.

Never before have we been quite so aware of God's presence and of the prayers of Christians everywhere as during our time in El Salvador. María's health has been rather fragile over the last couple of years, yet under the pressure of the situation and in spite of the war around us, she was sustained and strengthened as never before. Only as we sat on the plane on the flight home and she began to relax did the exhaustion of those days begin to show.

Even though Juan Carlos is used to traveling and to the intensity of Latin American workshops and seminars, he too realizes that it was only with God's help and the prayers of His people that he was sustained.

Thank you for your prayers and your support. Only if you had been there could you know how much these meant to us and to the people of El Salvador. We have already been requested to return to El Salvador and to visit other countries, but we do not know if we can do so physically and especially financially. Nevertheless, we know that this trip to El Salvador has been a milestone in our ministry for God's glory and honor. [†]

A Worthwhile Sidelight Of Our Trip to El Salvador

by Juan Carlos and María Miranda

When we received the invitation to go to El Salvador, we thought immediately that this might provide us an opportunity to meet with relatives of some of the members of the Christian Center for the Family, our Hispanic Brethren Church in Pasadena. This church is made up of people from 16 different countries, but almost half of the members are *Salvadoreño*.

Since most of their relatives who live in El Salvador are unbelievers, we particularly desired to meet with them in order that we might share the gospel with them. So as soon as our plans for the trip were confirmed, the *Salvadoreño* members of Christian Center wrote or phoned their relatives, encouraging them to visit with us while we were in El Salvador.

A meeting was set for Sunday afternoon, September 2, at four o'clock. *Radio Progreso* announced our meeting daily, calling on people who had relatives or friends in Pasadena, California, to come and visit with the man who pastored the church these relatives and friends attended in the U.S.

When the day arrived, we went to the church that was hosting our gathering. To our surprise, a family from San Miguel (about five hours away by bus) was already there waiting for us. They had risked considerable danger in coming, for San Miguel is where most of the guerrillas are located. These guerrillas stop buses, rob the people (calling what they get "war taxes"), then sometimes shoot the driver and/or some of the people. Others are let go after several hours of brainwashing. Be-

cause of these dangers, few people from that area travel by bus. Those who can afford it travel by air; those who can't stay home.

Nevertheless, this family came — the father and mother (in their eighties), three daughters, and a grandchild. We praise God that nothing happened to them on the way! Two members of their family, Magdalena and Donatila, are faithful members of our church in Pasadena, so we were delighted to share news of them with their family.

Soon others arrived. Still others sent word that they would meet with us the following day or evening. Our meeting with those who came that afternoon was a unique and emotional experience. We showed slides of their relatives in the U.S., played a tape with greetings, and delivered letters, cassettes, small packages, etc., that had been sent from the States. But above all, we shared with them the message of salvation. We told them that God makes the difference; that peace and joy are available to people of all nations through the Son of the Living God.

The results were encouraging. Three of those at the meeting accepted the Lord as their Savior that day, and three others did so the following week. We recommended a church to them and also informed the pastor of that church about them. Today all of them are going to church, and we have received news of their spiritual progress.

We praise God for these results. Certainly this was a very worthwhile sidelight of our trip to El Salvador. [†]

Salvadoran relatives of Pasadena church members came to meet the Mirandas and hear news of their family members in the U.S.





FACING TODAY'S ISSUES



Divorce and Remarriage

by Kenneth Sullivan

IT IS DIFFICULT to change your convictions. I entered the pastorate committed to the permanence of marriage. Divorce was never acceptable and remarriage out of the question. Time and again I turned away divorced people who came seeking marriage, counseling that the Bible closed the door on that possibility.

Turned away, they would find another pastor who would perform the ceremony, often one whose name I had applied. If they continued attending our church, and many did, I would counsel them toward making a success of their second marriage. The church could work at integrating them into its body life and at involving them in ministry.

When the subject of divorce came up, I would subtly hint at the sinfulness of remarriage following divorce, pointing out that it is an adulterous act.

But in time I discovered an inconsistency in my conviction with which I could not live. From one side of my mouth I condemned divorce and remarriage; from the other I sanctified it enough for Christian service. If I took my convictions to their logical conclusion, I was left with an impossible position. If all remarriage following divorce is adulterous, then it is continued rebellion on the part of those involved. It is refusal to submit to God's Law. As such, it should not be tolerated in the church.

If this is so, then should not divorced and remarried people be excluded from church membership until they cease their adulterous union? Should we not encourage them to return to their original partners if possible, even if it means dissolving the second marriage?

At the time, I lived in California. More than two-thirds of the couples I dealt with were in this predicament. For a time I chose to ignore the consequences of my convictions. But I could not escape certain questions:

Did God really reject this group and their marriages? What about the children born to these second marriages? Did God reject them as well? Should we compound an already broken situation by suggesting that the first marriage was the only legitimate one? Did we have the right to play judge in these situations? If we are called to bring a message of God's love, forgiveness, and acceptance, how did it apply to these people?

I know many fine Christian people whose partners have left them who continue to live the single life because they believe that marriage is a closed door. They suffer a loneliness that I do not understand. They are often viewed with a certain amount of contempt by the church for their failed marriages, yet are offered nothing in the way of ministry which speaks to their needs. Is remarriage really not an option? Is this what the Bible really teaches?

I had read so many books and been confronted with so many differing views that out of frustration I put them all aside and went back to just my Bible. I asked myself: What does the Bible really teach about divorce and how can its principles be used to minister to those who have gone through this painful experience?

It is obvious that the Old Testament provided for divorce and remarriage. Deuteronomy was quite clear on the subject. The only argument focused on the permissible reasons. The New Testament provided some complications. Most agree that Jesus permitted divorce for unchastity. But many disagree on what He meant by the word (in Matt. 19:9). So I did my own word study. I found that the word is used repeatedly throughout the New Testament to encompass most forms of sexual immorality. Conclusion: Jesus permitted divorce for marital unfaithfulness.

In I Corinthians 7 Paul speaks about the believer not being bound if an unbelieving spouse refuses to remain within a marriage (v. 15). The only interpretation that made sense to me was that Paul was dealing with di-

vorce. My conclusion: Paul allowed for divorce if an unbelieving spouse deserts the marriage. I was now faced with two biblical grounds for divorce: marital unfaithfulness and desertion.

But what about remarriage? What did Jesus really say in Matthew 19? "I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery" (v. 19, NIV). The exception clause applies to both issues: divorce and remarriage. If a person's spouse is unfaithful and unrepentant, the faithful mate has the option to leave . . . although such is not mandatory. When every attempt has been made to keep the marriage together but sustained sexual infidelity makes that unfeasible, our Lord grants freedom from that miserable and unbearably bond, with the right to remarry.

In I Corinthians 7, Paul uses the word "bound" in reference to marriage. In 7:39 he teaches that death frees us from that bond, that we are free to remarry. He uses the same word in 7:15 with regard to desertion. Desertion frees us from the same bond, with an implied right to remarry.

I have been forced to conclude that the Bible does indeed allow for divorce and remarriage for continued marital unfaithfulness or permanent desertion. I do not see this as an easy out, but rather as a divine concession to human weakness.

The church has an obligation to step in and minister to those going through this tragedy. The pain and hurt involved is not unlike that experienced when one loses a loved one by death. What is needed is not condemnation, but love, acceptance, forgiveness, counseling, and support.

When divorced people come to me seeking remarriage, I do not guarantee that I will perform the service. I deal with each situation individually. It is not the easy way. But for me, it's the right way. [†]

Next month's EVANGELIST will present another view on this subject.

Rev. Sullivan is pastor of the Trinity Brethren Church, Canton, Ohio.



A Vision for the Future

by Dr. Fred Finks, Vice President for the Seminary

NESTLED among the century-old historic homes of Ashland's Center Street sits the campus of Ashland Seminary. Once the estate of industrialist John C. Myers, the site is now the home of Ashland Theological Seminary.

The front of the campus blends beautifully with the stately homes of a quiet neighborhood, but the six acres behind reveal a community within a community. Here, throughout the week, the campus buzzes with the activity of students. Here they live, study, worship, serve, and prepare. Their commitment is to the highest calling one can obtain — a calling to the service of the Lord Jesus Christ.

The Seminary is an integral part of The Brethren Church. It is not an isolated, unattached entity, but rather a cooperative venture providing education, service, and vision for the church.

The Seminary provides education through training men and women for The Brethren Church as well as being involved in providing an evangelical education for students from many other denominations. Theological education at Ashland is of the highest quality possible. The

Seminary has grown in prestige and recognition throughout the United States and the world, being recognized for its uncompromising commitment to the Scriptures. The evangelical stance of the Seminary holds great attraction to many persons who desire this Biblical commitment.

Today, throughout the Brotherhood of the Brethren churches one can readily assess the impact that our graduates have had in every field of service.

Ashland Seminary graduates serve as pastors in the majority of our churches.

There continues to be an increasing demand for qualified leaders to meet the challenges of today. The majority of our missionaries received their training at Ashland

Seminary. Most of our home mission pastors started at Ashland. Several even received their call to mission work while studying at the Seminary. Other graduates serve in the National Offices and at the College and Seminary. Still others serve various avenues of ministry to the church at large — as military and hospital chaplains, as Christian counselors, and in specialized ministries. The educational benefit of the Seminary to our denomination will continue through the years as more men and women are called in ministry and trained for service.

Ashland Seminary is on the forefront of outreach and vision. The Seminary as such is committed to addressing the pressing needs of the world in which we exist. To be sure, the Seminary cannot do this alone, for it is the call and mission of the church to be God's instrument of change in our world. Nevertheless, the Seminary has taken an active part in addressing the very concerns the church must face in the world around us.

Together the Seminary and the church must seek to provide a scriptural approach, working hand in hand, ministering to the needs of mankind.



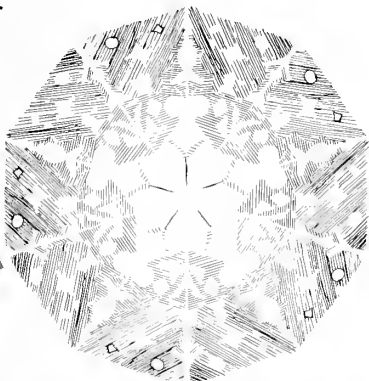
Interior of the Seminary's Ronk Memorial Chapel.

KALEIDOSCOPE

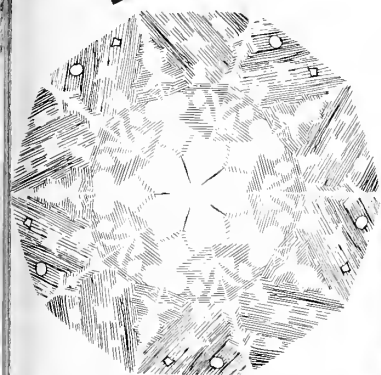
Ashland Theological Seminary is a kaleidoscope of activity. The many faces on this page give a passing glimpse of life on the Seminary campus.



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(1) Relaxing at the Fall Retreat are some of the Brethren faculty members at ATS. Pictured are (l. to r.) Richard Allison, Professor of Christian Education; Charles Munson, Dean; John Shultz, Associate Professor of Pastoral Psychology and Counseling; and Fred Finks, Vice President.

(2) Brad Hardesty, a senior from the Nappanee First Brethren Church, is preparing for pastoral ministry by working toward his master of divinity degree. Brad is seen here reading a periodical in the Seminary's library. The library contains 359 periodicals with a total accumulation of over 60,000 volumes.

(3) The faculty of Ashland Theological Seminary during graduation 1984. The commencement speaker was Dr. Richard C. Halverson, Chaplain of the United States Senate. The faculty members at Ashland are firmly committed to the Statement of Faith of the Seminary and The Brethren Church. Each one is personally active in the practice of faith both within the Seminary community and the city of Ashland.

(4) Ken Madison (l.) from Ft. Wayne's Meadow Crest Brethren Church and Ron Waters from Park Street Brethren Church are shown in the student lounge relaxing after classes. Ken is working on his master of divinity degree and has plans for the military chaplaincy. Ron is also studying for the master of divinity degree and plans on serving a Brethren pastorate.

(5) Brad Weidenhamer (l.) has served as the Seminary's head librarian for 14½ years. Here Brad receives a copy of a Third Edition of the Sauer Bible, being presented by Doug Jones as a memorial to his late wife. As librarian, Brad oversees the day-to-day activity of the library as well as being responsible for the growing accumulation of Brethren archival materials.

A Vision for the World



EACH YEAR Ashland Seminary receives requests from many students from around the world. Their desire is to come to the United States to study in a theological seminary so that they might return to their homelands as ambassadors for Christ.

The benefits of having such students at the Seminary are far-reaching. For the Seminary itself there are two major benefits. First, the presence of international students gives our entire student body an exposure to a larger world. All too often we have a limited scope of the outreach of the church, believing that the major thrust of Christianity occurs in the Western World. We find how misleading this really is when we are confronted with the expansion of Christianity in other parts of the globe. China, for example, which has been closed to the

Western World and our missionary outreach since the Mao revolution, has seen Christianity grow from three thousand to 30 million. The country of Nigeria is another example of a nation turning to God. There a growing population of Christians comprises the largest religious group in the country.

The presence of students from different countries helps our students see the movement of God and the greater needs of the world. It also exposes them to different cultures.

The second benefit for the Seminary is that these students provide us with a ministry of outreach. Many of these international students come from independent churches and are looking for avenues of service. Ashland has taken upon itself the cost of training these individuals as an expression of concern for the furtherance of the gos-

pel. The witness of Christ is enhanced as these men re-

turn home to assume positions of leadership within the church.

The international students likewise benefit from their time here at the Seminary. Many of them do not have the opportunity in their country to study at this level. In those countries with seminaries, the number of applicants far exceeds the number of openings. One student from Nigeria underscores the need for qualified, trained ministers of the gospel: "There are just not enough pastors to serve the people of my region."

Many of the students also lack resources for study abroad. They are dependent upon the support of seminaries for their education. Ashland in return must rely upon individuals who have a vision for this kind of missionary outreach.

Today, sixteen international students are attending Ashland Theological Seminary. All of them are receiving some kind of assistance. Ashland Seminary is able to provide a limited number of full scholarships — only six. The rest of the help comes from concerned individuals and churches. For each application we accept, we turn down three because of limited funds.

A new scholarship program for international students has been started with a challenge gift from Phillips Industries in Dayton, Ohio. A pledge of \$25,000 from Phillips Industries will begin the fund, with an additional \$75,000 to be raised by concerned individuals to complete the establishment of this International Scholarship.

Persons interested in contributing to this scholarship are encouraged to write to the Seminary for more information. [†]



Some of the international students at Ashland Theological Seminary. See the next page for more pictures of the Seminary's international students.

____ Yes, I am interested in being a part of the training of international students. Please send me more information.

My Name _____

Address _____

City/State/Zip _____

Send to: Dr. Fred Finks, Ashland Theological Seminary
910 Center Street, Ashland, OH 44805

International Students



Bruce Khumalo is a senior from Zimbabwe. Bruce is just about to finish up his studies at Ashland and will spend a year at Fuller Seminary before returning to his home and family. Bruce has been a pastor, and with his training here in the States will return to work in training other pastors. Bruce has worked hard while here at the Seminary and has been a valuable asset to our library staff.



Nse Solomon Aquaowo (above), a first-year student from Nigeria, is studying for pastoral ministry and plans to return to his home province to work with his father, who is a Nigerian bishop and pastor. Nse is eager to learn and to work. He does routine maintenance work in the Seminary apartments and also works in the cafeteria on the College campus. His warm smile greets everyone in his path, and he is a joy to be around.



Luiza Parada (at left) is from Portugal. Following the tragic death of her husband, Luiza felt called to a counseling ministry. She arrived in Ashland this past fall and is enrolled in a master's program in counseling.



Mammen Parayil is from India. He, too, is a first-year student and shares a vision for his people. He plans to return to work among the Hindus in India to share the Good News of Christ.



Koo Choi and Moon-Kie Lee, both from Korea, are involved with Korean churches here in America. They have sought out training here at Ashland to aid in the growing ministry to the Korean people.

Museum Experts Rescue Ancient Artifacts

by Bill Clark

CHEMIST MARINA RASSOVSKY gently pieces together the rusted remnants of a twenty-five-hundred-year-old sword, once carried by an Israelite soldier near the biblical city of Jericho.

A few yards away, antiquities restoration expert Ruta Yekutieli is busy at work with the jigsaw pieces of an ancient mosaic. The massive mosaic had been removed from an archaeological site in Israel by restorers from Jerusalem's Israel Museum and delivered complete — with backing layers of plaster, stone, sand, and earth — to the museum's restoration laboratory. The mosaic is being prepared for display in an exhibit. Visitors who view it will not only be able to appreciate the delicate artistry of the mosaic, but they will also learn how the ancients crafted such lovely works with only natural elements and primitive tools.

In another corner of the laboratory, a large piece of wall on which a fresco had been painted is spread across a table. Professionals are lifting centuries of grime from its surface. When completed, the brilliant colors of the art work should be just about as splendid as they were when they were freshly painted on the walls of King Herod's palace.

Throughout the Israel Museum's restoration department, a team of highly-skilled experts work to restore vital links to Israel's national heritage. Fifteen art restorers, chemists, and other accomplished experts work under the direction of Dodo Shenhav, the laboratory director, and together they unravel the secrets of the past which bind modern Israel to its ancient and vibrant legacy.

Often, the discoveries revealed in the museum's restoration laboratories serve to confirm Israel's Jewish history and heritage. Indeed, one of the most spectacular of recent finds was made when Shenhav devised a new technique for unrolling an ancient silver scroll. The scroll was barely an inch wide and required months of special treatment to remove the corrosion of thousands of years. But when the treatment was successfully completed, archaeologists stood aghast as the fragile silver foil was opened. Inspection through a bin-

ocular stereo-microscope revealed four Hebrew letters — *yud-heh-vav-heh* — the Divine Name, which is usually translated into English as "Jehovah." Archaeologists date the silver amulet scroll from the time when King Solomon's Temple still stood in Jerusalem. They say that this is the oldest artifact bearing the name of God ever discovered in the Holy City.

Not all of the museum's restoration work, however, focuses on Israel's Jewish heritage. Officials at the museum realize that the Holy Land's archaeological treasures reflect a myriad of cultures which have left their marks in the Holy Land and must be saved.

One particularly appealing project involved the restoration of a 5,000 square foot floor mosaic in the Church of the Multiplication of Loaves and Fishes, at Tabgha, beside the Sea of Galilee. When the Benedictine Order and the Committee of German Catholics for the Holy Land decided to build a new church on 1,500-year-old foundations, they contacted the Israel Museum for help. Together, they launched a cooperative project to restore the ancient mosaic so that it could be put to daily use as the floor

of a new and active church. Today visitors to the church can walk near the altar area and see ancient mosaic representations of loaves and fishes commemorating the miracle of feeding the multitudes, which, according to Christian tradition, occurred nearby.

Restoration experts at the Israel Museum also specialize in making facsimiles. When excavated art work must be moved from the discovery site for safe keeping, there is many times demand to keep such treasures, such as mosaics, *in situ* so that visitors and scholars can appreciate the work in its true location. Painstaking work is carried out to leave an exact reproduction behind. In addition, many archaeological finds are reproduced here and sent around the world to universities and institutions where research is dramatically aided by having at hand the next best thing to the original.

"Israel is itself a restored country," an Israel Museum spokesman said. "And the antiquities restoration program here in the museum plays a very important role in linking modern Israel to its ancient past. There is, indeed, a tremendous interest on the part of today's Israelis to understand and appreciate their past."



Another restoration project in Israel is the Cardo Maximus, which during Roman and Byzantine times was Old Jerusalem's main north-south street. A 500-foot section of the street beyond the arch runs underground.

Readers' Forum

A new column in which readers can share their thoughts and views with the Brethren.

Tribute to a Pastor

One of the recommendations that came from Moderator Eugene Beekley at General Conference last August was that every Brethren congregation plan some program of pastor appreciation within the next 12 months. Churches were also encouraged to share the results of these plans with the *EVANGELIST*.

In the spirit of that recommendation, Don Rusk, chairman of the Pastoral Relations Committee of the New Lebanon Brethren Church, publicly expresses that congregation's appreciation to Rev. Donald Rowser, who has pastored the New Lebanon Church for the past 20 years.

On a snowy, blustery January 11th in 1965, an event took place in New Lebanon, Ohio, that would affect our lives for twenty great years. On that day Rev. Don and Charlene Rowser and their family arrived to pastor our Brethren Church. Little did we know what an effect his ministry would have on our church and the whole community around New Lebanon.

He taught our congregation:

Concern for one another;

Love for others;

Faith strengthened with prayer;

Giving for the furtherance of God's work.

How did he as a pastor gain love and respect from the congregation and the community? By being dedicated to God 24 hours a day; by preaching *directly* from the Bible; and by living his life the way he teaches others to live.

I could write a book on the things Don has done for our church, but I am going to mention just a few.

When Don came, our mission giving was \$1,000 per year; in 1985 it will be \$15,000. Don always said that the more you spend to help others the more your church will grow.

He taught us the value of visitation, especially to the sick, the aged, and the lonely — particularly those in nursing homes. His Sunday services at the nursing home brought love and hope to many who desperately needed a pastor and friend. He also involved many of the members of our church in these services, preparing them for visitation.

In addition, he taught us the importance of the anointing service for healing the sick. I have gone with him many times to anoint the sick and have seen the peace and hope it brings. Being there has made me a true believer in God's healing power.

Don started a candlelight service on Christmas Eve, and it has grown from a little over 100 people to around 300. Last year it was 20 degrees below zero on Christmas Eve, so I called Don to ask if we were going to postpone the service since other churches were doing so. His answer was, "How do you reschedule a Christmas Eve service?" That 20-below night we had over 250 people there. Praise the Lord for Don's faith!

If you were to come to New Lebanon

world squeeze you into its mold" (J.B. Phillips) — by our emphasis on the definite separation of secular and sacred. Is not our God the sovereign of the universe, whether man admits it or not? He is not a God of a multiverse.

Also, in the Old Testament I do not see God telling Israel to accommodate all the pluralism of religions of the lands where they were to dwell; in fact, we find Him eradicating them on some occasions. I am not suggesting that we eradicate (unless we do it by our evangelism and convert them to Christ), but I am saying we do not need to bow to all their whims of "separation of church and state."

WILLIAM D. WALK
North Georgetown, Ohio



Rev. and Mrs. Donald Rowser

in the summer, you would see many beautiful flowers planted around the church and in every available spot in Don's yard. His beautiful roses are beyond compare. He also planted and maintained flowers at the local funeral home. His love of flowers, birds, blue skies, and all of nature made us appreciate God's creation.

Don is well-known in the entire community. If you mention the Brethren Church, right away people say, "Oh, that is where Don Rowser is." He was always involved in the community church services.

It had always been my belief and hope that Don and Charlene would retire here in New Lebanon. But on Sunday, December 2, Don read a letter to the congregation saying that he and Charlene had received a call to pastor the Goshen, Ind., First Brethren Church, that he was resigning from New Lebanon, and that they would be leaving February 28, 1985. The congregation received this news with much sadness and many tears.

I worked closely with Don for many years as church moderator. I learned much about the operation of the church and about the great responsibility a pastor has. Don Rowser was not only my pastor, but also my friend. I think that next to my wife and my family, Don has had more influence on my life than any other person. I know that another fine pastor will fill our pulpit, and I will support him 100 percent. But there is a little place in my heart that will always be there for my friend, Don Rowser.

Don Rusk

Letter

Nativity Scenes

I believe Brother Hurd has missed an important point in his article on the nativity scenes on public property and supported by public funds ("Facing Today's Issues," Dec., p. 10). The Charter of Jamestown and the Mayflower Compact both declared the founding of this new world for the advancement of the *Christian* religion. The first act performed in Jamestown was the erection of a cross and a prayer meeting, on public land.

I fear many of us in the Christian faith have failed to follow Paul's advice in Romans 12:2 — "Don't let the

County Line Brethren Investigate Today's Critical Social Issues

Plymouth, Ind. — Four "Critical Concerns" presentations during October and November helped members of the County Line Brethren Church focus on some of the vital issues facing Christians today and showed them what they can do about these issues.

Nancy Hartman of St. Joseph County Right to Life made the first presentation, which was on abortion. She used Crusade for Life slides to explain various facts about abortion, to present scriptural proof that an unborn baby is a human life, and to set forth steps lay people can take to address the abortion issue.

These steps include getting involved, educating oneself, writing politicians, supporting local pro-life doctors, praying, and giving encouragement to pregnant teenagers who choose to have their babies rather than get an abortion.

Sexual abuse of children was the subject of the second session, which was led by Kim Harter, a foster parent for two years who has gathered information on this subject and worked with the welfare department of St. Joseph County.

She reported on the magnitude of this problem, which most people are afraid to discuss, noting that a child is molested sexually every two minutes and that one out of every three children is molested. She told the children present that sometimes it is all right to say "no" to an adult, and that if they find themselves in a situation of this kind, they should keep telling adults about it until they find someone who will listen. She also assured them that they should not blame themselves.

Mrs. Harter further reported that in May President Reagan signed into effect a new law against child pornography that makes the penalty for first-time offenders a \$100,000 fine and ten years in jail. She noted that it is mandatory to report all known cases of child abuse.

During the third "Critical Concern" session the congregation viewed a video from the National Federation for Decency (NFD). The film featured the Rev. Donald Wildmon, founder of NFD, who reported that a study of the views of the television elite (writers, producers, etc.) revealed that on vari-

ous moral issues the majority of these people hold views that are unacceptable to most Christians.

Rev. Wildmon's main concern, however, was not the sex and violence on television or abortion and pornography in our society, but the fact that the Christian foundations of our society are being eroded away and replaced by humanism. He believes that if this continues unabated over the next four years, religious freedom will disappear and hostility toward Christianity will increase.

On the subject of pornography, Rev. Wildmon said that many otherwise respectable stores are selling pornographic magazines because they are profitable. The tragedy is that the church has been silent. He gave example after example of how just one concerned person was able to influence store owners to withdraw pornographic magazines from their shelves.

In the discussion that followed the video, many members of the congregation were surprised to learn of local stores that openly sold pornography and a consensus was reached that individual families would begin doing what they could to eliminate pornography in the community.

—reported by Gloria J. Marti
(Editor's note: Information about the fourth session was not available at time of printing.)



A fellowship dinner October 27 at the Parks Township Fire Hall in Vandergrift, Pa., gave Pleasant View Brethren Church members an opportunity to celebrate a reunion with a former pastor who was in the area for evangelistic services, to welcome a new pastor and his wife, and to show appreciation to two men who filled in while the congregation was without a pastor. Pictured above (left to right) are Rev. Arden Gilmer, Pleasant View pastor from 1968-75; Rev. Keith Hensley, the church's new pastor; and Rev. Gerald Barr and Rev. Thomas Kidder, who ministered to the congregation during the three months it was without a pastor.

Reported by Ellie Lynch; photo by Larry Harnish

Raystown Brethren Heed Jesus' Words in Luke 14:12-14

Saxton, Pa. — Members of the Raystown Brethren Church were asked to invite the elderly, the lonely, the unemployed, and others who would appreciate Christian fellowship and a turkey dinner to a meal held Saturday evening, November 17, in the church basement.

The purpose of the dinner was to let others know that the church cared about them. Approximately 110 people shared in the meal, which was served by the Woman's Missionary Society of the church. (Average worship attendance at the Raystown Church runs in the 20's).

Following the meal, the film "Bible on the Table," which emphasizes the importance of family devotions and Bible reading and of applying the Bible to one's life, was shown in the sanctuary. Raystown Pastor Allen Baker reinforced the film's message with a short sermon.

—reported by Susan Weimer

Carmel Brethren Church Launches \$625,000 Fund-Raising Campaign

Carmel, Ind. — The Carmel Brethren Church recently embarked on what may be the most ambitious fund-raising campaign in the history of The Brethren Church — raising \$625,000 for the construction of a church building this spring.

The campaign strategy is to find Brethren churches and individuals in Indiana who are interested in the support of outreach attempts such as the Carmel church and to ask them to make a pledge payable over a three-year period. "It would only take 625 people and/or organizations making a thousand dollar pledge for us to make our goal," says Jim Barbour, chairman of the Carmel Brethren Church's

board of administrators.

"Many people have asked why so much for your first building," says Carmel Pastor Jim Miller. "One reason is that the money raised will not only go toward a building, but will also repay the Indiana District Mission Board for the purchase of the land and the parsonage, a total of about \$125,000.

"A second reason lies in the high standards of the Carmel community. In order to have plans passed by the Carmel zoning board, the structure you build needs to be a cut above what you might normally build."

Barbour explained why the church is appealing to the Indiana district for

help: "We've seen too many churches with broken spirits because of a huge indebtedness which hangs over their heads and influences everything they try to do. We want to focus our attention on ministry and outreach, on establishing a growing Brethren congregation in Indianapolis."

Pastor Miller also noted this benefit: "Financing new church-planting projects has always been a problem for the Brethren. We believe that if this campaign is successful, it will open the doors for future home mission efforts. It will show that Brethren are serious about spreading the message given us by God and are ready to give generously to projects which will do that."

Both Barbour and Miller stressed that the campaign is asking that pledges be over and above an individual's regular offerings or a church's apportionments. "We're not out to create more competition for the local church or denominational offices," Miller said. "We had to emphasize this among our own people because we can't afford to have people stop giving to the regular offering. And our people, only 11 or 12 families strong, responded with about \$15,000 in pledges!"

If you desire more information about the Carmel campaign, you may write to P.O. Box 522, Carmel, IN 46032 or call 317-848-7211, and material will be sent to you.

Cheyenne Church Receives Painting, \$10,110 in Gifts

Cheyenne, Wyo. — The Cheyenne Brethren Church recently received two sizable financial gifts toward its building project and also a painting of Christ that will hang in the church building when construction is completed.

The two monetary gifts, whose donors were not reported, totaled \$10,110. The painting was given by the artist, Helen Marie Wildman Long, and is entitled "Jesus, the Living Water."

In addition to these gifts toward the new building, projects sponsored by the church's finance committee have brought in another \$1,262. These projects included a yard and bake sale in June, a bake sale in August, and a craft and bake sale in October.

Work on the \$165,000 addition to the Cheyenne Brethren Church building began in May. The addition will increase the size of the sanctuary and also provide several new classrooms.

—reported by Alice M. Tharp

Flora Missionary Society Visits Elderly, Shut-Ins

Flora, Ind. — For the Woman's Missionary Society No. 1 of the Flora First Brethren Church, Wednesday, December 5, was a special day of ministering to the elderly and shut-ins.

The women met at the church that morning to prepare 50 "cheer plates," which they delivered to shut-in members and non-members in the area. Then, after a carry-in dinner and

short business meeting at the church, they went to the Brethren's Home to hold their annual Christmas party for the residents.

The party began with a program that included a solo by Linda Geaslen, a poem by WMS President Rose Pullen, a solo by Rev. Al Grumbling accompanied by his wife Meg, and a harmonica solo by Rev. Grumbling. Then cookies made by the women of the church were served, along with punch furnished by the Home.

—reported by June Musselman

Roann Church Commissions Bill Buzzard For Special Service in the Philippines

Roann, Ind. — Bill Buzzard was set apart for special ministry to the people of the Philippines at a commissioning service held November 18 at the Roann First Brethren Church.

Mr. Buzzard will be going to the Philippines with his wife, Peggy, and their three-year-old daughter, Sarah, where he will serve as an evangelist and as director for the mission efforts of Evangelical Ministries, Inc.

Both Bill and Peggy have had prior experience in the Philippines. Bill first went there in 1971 and served two years with the Navigators as administrative assistant to the national director. He returned to the Philippines in 1979 with Peggy and worked as an itinerant evangelist with an American-Philippine team.

Participating in the commissioning service for Mr. Buzzard were Pastor Jim Ray of the Roann Church and Rev. Alvin Shifflett representing the



Peggy and Bill Buzzard (front) with Roann Pastor Jim Ray (back left) and Rev. Alvin Shifflett. photo by Tammy Kendall

Indiana District Ministerial-Congregational Relations Board. Norma Trump played the prelude. A reception followed the service.

—reported by Holly E. Kendall

New Building Under Construction For First Brethren of Elkhart

Elkhart, Ind. — Progress continues on a new home for the Elkhart First Brethren Church, with construction expected to be completed next month.

After many months of planning on the part of the congregation, God provided an opportunity for the move when another church, the Life Tabernacle of Elkhart, agreed to purchase the old building on Middlebury Street. The purchase price was \$395,000.

Ground-breaking for the new 10,248-square-foot building was held on August 29, 1984, under the leadership of Pastor Dan Gray.

The new building at 24197 County Road 16 is located on a nine-acre site in a fast-growing residential area on

the southeast side of Elkhart, approximately one mile east of the old building on Middlebury. The new facility will offer better use of space, significant energy savings, and opportunities for future expansion.

The brown brick structure will house a 180-seat sanctuary, educational space, offices, and a combination fellowship hall/gymnasium. All rooms are on one floor and accessible to the handicapped.

The congregation held its last service in the Middlebury building on September 9, 1984. During construction of the new facility, services have been held at Concord Eastside School.

—reported by Pastor Dan Gray

Grant Expands Outreach Of Spanish Radio Ministry

Sarasota, Fla. — "*Dios Te Habla*," a 15-minute radio Bible study conducted by Rev. Kenneth Solomon, can now be heard by over 135,000 Hispanics living in 11 counties on the west coast of Florida, thanks to a grant from the Meadowood Christian Academy Foundation.

The foundation's grant has made it possible to air the program over WAMA (860 AM), a 24-hour-a-day Spanish radio station in Tampa that broadcasts to the 21st largest Hispanic population center in America. The program is aired on Sunday mornings at 9:30.

In addition, "*Dios Te Habla*" is broadcast Sunday afternoons in Sarasota on WKZM (105.5 FM) at 4:00, and in Salt Lake City, Utah, at 4:45 on KBBX (1600 AM).

Rev. Kenneth Solomon, founder of "*Dios Te Habla*," is associate pastor of the First Brethren Church of Sara-



Rev. Kenneth Solomon

sota. Before coming to Sarasota in 1981, he served for 22 years as a Brethren missionary in Argentina and Colombia, South America. During his four years in Sarasota, he has developed an effective outreach to Hispanics in the community and over the radio.

"*Dios Te Habla*" means "God Speaks to You."

—reported by William T. Watrous

Share the Hope is Theme Of March NAE Convention

Los Angeles, Calif. — "Share the Hope" will be the theme of the 43rd annual convention of the National Association of Evangelicals scheduled for March 5-7 at the Hyatt at the Airport (hotel) in Los Angeles.

March 5 will be "Leadership Day" and will feature H. Norman Wright, family counseling expert; Bruce Nar-



Chaplain Thomas Schultz Assigned to Naval Home

Gulfport, Miss. — Commander Thomas A. Schultz, Brethren Church chaplain to the U.S. Navy, was recently assigned for three years to the United States Naval Home at Gulfport.

This assignment comes after a year in Newport, R.I., where Chaplain Schultz attended the Advanced Chaplains' Course. Prior to this New England assignment, he served for three years with a Navy Seabee unit that took him to an island named Diego Garcia in the Indian Ocean, to the Marianas Islands and Guam, and to Spain, Scotland, Italy, and Greece.

Chaplain Schultz and his wife, Patricia, who is with him in Gulfport, have three sons. Two of these are married and live in California, and the third is a senior at the University of Las Vegas.

ramore, dean, Rosemead School of Psychology at Biola University; and Ted Ward, chairman of NAE's Task Force on the Family.

Speakers for the two evening services will be Charles Stanley, president of the Southern Baptist Convention and Elmer Kilbourne, internationally renowned missions statesman. Joseph Aldrich, president of Multnomah School of the Bible, will lead the daily Bible-study sessions.

Spotlighted during an "Open Forum" on March 7 will be popular youth speaker Josh McDowell and Youth for Christ President Jay Kesler. Pastor E.V. Hill of the Mount Zion Missionary Baptist Church of Los Angeles will speak at the concluding banquet that same day.

The convention will also feature wide selection of workshops and exhibits.

DUNKER REPRINTS PRESENTS:

Peter Nead's *Theological Writings on Various Subjects*, the first major English exposition of Brethren doctrine, will be available in May 1985. Pre-publication price is \$9.95 post-paid. Post-publication price is \$12.95, plus 55¢ postage and handling. Send orders to Dunker Reprints, 956 Everett-Hull Rd., Cortland, OH 44410.

Seniors at North Manchester Having "the Time of Their Lives"

North Manchester, Ind. — Recognizing the worth and potential of its senior citizens, the First Brethren Church of North Manchester has chosen to use these "Keenagers" in a special ministry.

At the suggestion of North Manchester Pastor Archie Nevins, the congregation hired retired former Pastor Woodrow Immel on a part-time basis to minister to the Keenagers. He serves as their leader, assists in visitation, and consults with them about their preferences for programming and other activities.

Meetings are held monthly at the church or in one or the other of two retirement homes in the area. Each meeting includes hymn-singing, devotions, a special topic, and voluntary presentations by the Keenagers themselves — poetry, anecdotes, "grandma brag stories," etc. Light refreshments conclude the hour or hour-and-a-half meetings.

In addition to these monthly meetings, the group takes a "mini-vacation" approximately every other month. "Mini-vacations" over the past year and one-half have included a

1983 fall trip to Parke County, Ind., to see the autumn leaves and the covered bridges; a visit to Sara Lee Bakeries near Chicago; a trip to Saugatuck, Mich., for a paddle wheel boat trip up a river to Lake Michigan; a spring trip to outlet stores in Rockford, Mich., and the Gerald R. Ford Museum in Grand Rapids; and a summer outing to Archbold, Ohio, to spend a day at Sauder Museum. All these trips were made on Cardinal Buses, leaving North Manchester early in the morning and returning the same day.

One of the group's most recent outings was an overnight trip October 12-13 to Krypton and Lost Creek, Kentucky. Since only 11 Keenagers made this journey, the 49-passenger bus was not needed. Instead, two members, Don Schutz and Bob Shepherd, allowed the group to use their vans, providing a comfortable ride and plenty of room to transport clothing and redeemable can labels.

The Keenagers went directly to Krypton for a visit with Margaret Lowery, then on to Buckhorn State Park for dinner at the lodge overlooking the park's reservoir before travel-

ing to Jackson to spend the night at a motel.

The next day (Saturday) was spent at Lost Creek, where Riverside Christian School was sponsoring a flea market and carnival. People came throughout the day purchasing clothing by the sackful and participating in the games and riding the hay wagon. Even the Keenagers enjoyed a hayride to "the other side of the mountain," with Riverside Administrator Doran Hostetler driving the 1940 Ford tractor that pulled the wagon.

The Keenagers were impressed with the improvements at the school, especially the clean-up following the devastating May 1984 flood. They praised the patience and stamina of the Riverside staff for overcoming this disaster and for "doing it with a smile."

Back in North Manchester, the Keenagers led the morning worship service at First Brethren on October 28, presenting the musical *We're Having the Time of Our Lives*. According to the Keenagers, the title "expresses exactly our feelings regarding this golden time in our lives, as we reflect on the goodness and patience of our God, and affirm that 'The longer we serve Him, the sweeter He grows.'"

—reported by Mrs. LaVeta Immel and Mrs. Imogene Gaebler

West Alexandria Member Has Unusual Ministry



West Alexandria, Ohio—Carol Louise Gilbert performs an unusual ministry in the West Alexandria First Brethren Church — she "signs" the worship service for the hearing impaired.

Carol, 15, the daughter of Mr. and Mrs. Daniel Gilbert, signs the service each Sunday for Mr. and Mrs. Ed Gaultz. She became interested in signing when she started tutoring a deaf classmate during study hall at school. So she began attending a sign class last spring at Sinclair College in Dayton, the youngest student (at 14) ever accepted for the class.

Following high school, Carol plans to go into deaf education, and she is exploring other ways of serving the deaf, such as audiology.

—reported by Luella Painter

Sanctity of Life Sunday Set for January 20th

Washington, D.C. — The Christian Action Council is calling on churches across the United States to observe January 20 as Sanctity of Human Life Sunday in order to collectively proclaim that the God of Life loves the unborn, the handicapped, the elderly, and all those who are weak and despised in our society.

On this day Christians are urged to pray, hear Bible expositions on the sanctity of human life, participate in forums, interact with leaders of denominations and Christian associations, and commit themselves to fight the growing disregard for human life as displayed in abortion, infanticide, and other practices that devalue human life. Thousands of evangelical and mainline Protestant churches are expected to participate.

January 20 is the Sunday closest to January 22, the day the Supreme Court established a national policy of abortion on demand for the United States 20 years ago. It is also the day

when President Ronald Reagan will be inaugurated for his second term.

The Christian Action Council, sponsor of Sanctity of Human Life Sunday, is our nation's largest Protestant pro-life organization, with hundreds of local chapters and Crisis Pregnancy Centers across the U.S.

Senior Members Honored At Pleasant Hill Church

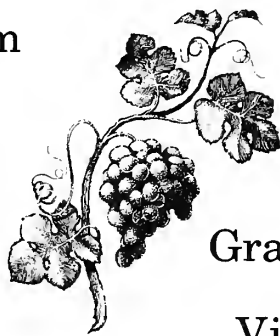
Pleasant Hill, Ohio — A dinner honoring all church members 65 years old or older was held October 14 at the Pleasant Hill First Brethren Church.

Honored at the dinner were Ben and Ruth Carey, Minnie Delcamp, Winifred and Rouland Deeter, Orville and Maxine Macy, Ada Oburn, Paul Shellenberger, Lowell and Addie Stockstill, Earl and Betty Wardlaw, Herbert Weaver, and Frances Uhrig.

The carry-in dinner was sponsored by the 20's and 30's Class of the church. A program following the meal included recognition of the guests of honor and group singing of old hymns and choruses.

—reported by Betty J. Shellenberger

From
The



Grape
Vine

The Brethren Fellowship of the Saviour outgrew the facilities of the St. Peter's Lutheran Church in Shaker Heights (Cleveland), Ohio, and has been meeting since December 23 at the Hope Lutheran Church in Cleveland Heights. This young congregation is now averaging about 350 weekly, with a high of 400. The new facility will seat over 600. **Rev. Ron Williams** is the pastor.

The Garber Brethren Church of Ashland, Ohio, will celebrate its 25th anniversary on February 10 with a worship service at 10:30 a.m. and an open house from 2-5 p.m.

The Central District of Brethren Churches will hold its annual "Davenport Conference" February 8-9 at the Ramada Inn of Davenport, Iowa. Ashland Theological Seminary Professor Dr. John Shultz is scheduled to be the guest speaker.

The First Brethren Church of Nappanee, Ind., voted recently to add to and remodel its church building.

Jim and Barb Moore of Nappanee, Ind., owners of Jim Moore Motors, have for the second year given Ashland Theological Seminary the use of a car, a 1985 Buick Century.

Members of the **Pittsburgh Brethren Church** honored their pastor, **Rev. Norman Long**, for his 25 years in the gospel ministry at an all-church Thanksgiving dinner November 25.

Rev. Spencer Gentle underwent quadruple bypass surgery December 6 and is making a good recovery. Continue to remember him in prayer.

"Alive . . . 85," an inter-church evangelism event for Brethren, is planned for April 11-14 in the Regency Hotel, Denver, Colo. The event will include worship, celebration, inspiration, accounts of congregational outreach and witness, workshops, and displays. It is sponsored by churches of the Anabaptist persuasion. Brethren are encouraged to attend. For more information and registration cards, contact Rev. George Solomon, chairman of the General Conference Evangelism Committee.

In Memory

Emma Bowman Snively, 100, December 7. Member for 76 years of the Hillcrest Brethren Church. Services by Dennis J. Wilson, pastor.

Jerry O. Crofutt, 71, November 30. Member for 6 years of the Walcrest Brethren Church. Services by Tim Garner, pastor.

Anna Viola Grove, 91, November 25. Member for 58 years of the Johnstown Second Brethren Church. Services by Don Wagstaff, pastor.

Myrtie Newhouse, 88, November 14. Member for 51 years of the Louisville First Brethren Church. Services by John Brownsberger, pastor.

Elsie Collins, 92, November 13. Member of the New Paris Brethren Church. Services by Robert P. Bischof, pastor.

Gaven Edgar Metcalfe, 90, November 12. Oldest active member of the Linwood Brethren Church. Services by Rev. Hays Logan assisted by Rev. Robert L. Kepingler.

M. Pearl Clawson, 75, November 10. Member of the Raystown Brethren Church. Services by Rev. Daniel Brumbaugh and Rockne Shaal.

Betty V. Williams, 52, November 8. Member of the Raystown Brethren Church. Services by Allen Baker, Jr., pastor.

Glenn D. Miller, 69, November 3. Member for many years of the Milledgeville Brethren Church. Services by George Solomon, pastor.

Weddings

Carla Cottrell to **Jeff Richardson**, December 22, at the Flora First Brethren Church; Rev. Rex Loy, officiating. Groom a member of the Flora First Brethren Church.

Colleen Clem to **Steve Tennyson**, December 8, at Flora First Brethren Church. Alvin Grumbling, pastor, officiating. Bride a member of the Flora First Brethren Church.

Goldenaires

Raymond and Thelma Douglas, 60th January 25. Mrs. Douglas a member of the Flora First Brethren Church.

Theodore and Grace Sarver, 50th, January 18. Members of the Berlin Brethren Church.

Lowell and Kathryn Brown, 50th November 10. Members of the North Manchester First Brethren Church.

Vernon and Viva Dietz, 50th, November 8. Members of the Waterloo First Brethren Church.

Myron and Ruthe Lamb, 55th, October 17. Members of the Waterloo First Brethren Church.

Membership Growth

Flora: 1 by baptism

Wayne Heights: 2 by baptism

Valley: 4 by baptism, 2 by transfer

New Lebanon: 3 by baptism, 3 by transfer

A Report From the Evangelism Committee

The Evangelism Committee of General Conference is taking its stated purpose seriously. We have been prayerfully exploring ways to uphold evangelism as the highest priority of The Brethren Church.

During the past year **THE BRETHREN EVANGELIST** printed each month an article dealing with evangelism. The committee also called upon each Brethren church to conduct a **Cross Country Conference** using the book *Life-Style Evangelism* by Joseph C. Aldrich.

At its recent meeting on November 14, among decisions made were the following:

To recommend —

— to **Ashland Theological Seminary** "that every graduate of ATS, regardless of degree program, be required to take a course in personal evangelism which would include both classroom study and field experience."

— that **The Board of Christian Education** develop, create, or discover materials to train Brethren people in evangelism at every age level (first grade and up). It is our desire that our churches have available educational vehicles that can be used in Sunday school classes, youth meetings, midweek studies, pastor's classes, etc., to teach our people to be evangelistic and also how to share their faith with others.

— to **District ministerial examining boards** that they require that in order for a person to be licensed to the Gospel ministry in The Brethren Church, they must be able to demonstrate an ability to present the gospel one-on-one and lead a person to Christ.

The committee also decided to sponsor another workshop on evangelism at the August 1985 General Conference.

Watch future issues of THE BRETHREN EVANGELIST for more news from the Evangelism Committee.

George W. Solomon, chairman

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

FIRST THINGS

January is the first month of the New Year. It is a time to look forward to birthdays, school vacations, and much more. Let us also take time to look back at the "firsts" mentioned in the Bible, and at God, the beginner of all things.

Here are some questions about "first things" in the Bible. On some questions there are scripture verses to help you.

First book in the Bible. _____

First man in the Bible. _____

First three words in the Bible. _____

First hunter of the Bible. (Gen. 10:9) _____

First man to shave. (Gen. 41:14) _____

First bird mentioned in the Bible. (Gen. 8:7) _____

First shepherd of the Bible. (Gen. 4:2) _____

First woman in the Bible. _____

Some books of the Bible are numbered First, Second, or even Third. Unscramble these "First" books of the Bible.

1. hottimy _____
2. trainshocni _____
3. slamue _____
4. riceslochn _____
5. hojn _____
6. snikg _____
7. netsolashanis _____
8. treep _____

What is God's first commandment? Use this code to find the answer.

Code: **A** **E** **I** **O** **U**

"Y **Δ** **▽** SH **□** LL H **□** VO

NA **Δ** THOR G **Δ** DS

BOF **Δ** RO MO."

Contest Winner



The Children's Page now has a new name, "Little Crusader," thanks to Jennifer Cole, the winner of our name contest. Jennifer is nine years old and lives in Newark, Ohio. She attends the Newark Brethren Church, where her father, Rev. Stephen Cole, is the pastor.

Our thanks to Jennifer, and to all who sent in names. A total of 15 names were received.

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Thank you for letting us serve you in 1984. We look forward to serving you again in this new year.

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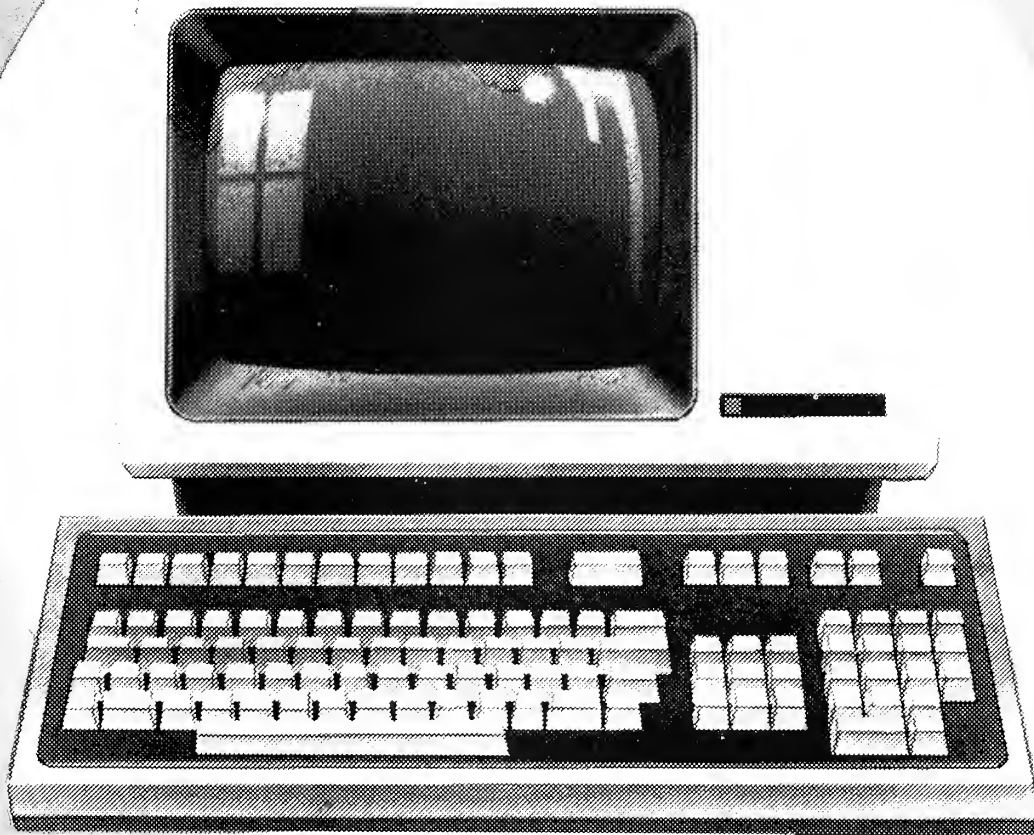
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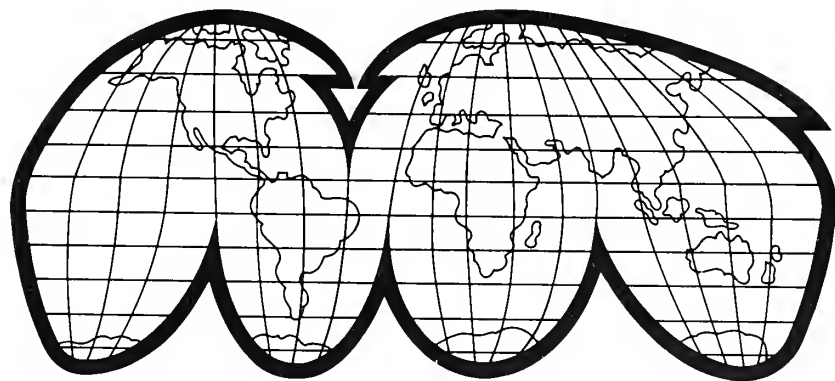
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**IS THERE A COMPUTER
IN YOUR CHURCH'S FUTURE?**

Developing a Global Vision



by
**John
Maust**

What Should Motivate Us?

THOSE BRETHREN are so narrow," the schoolteacher said. "Why, they even believe the Jews are going to hell."

A fellow teacher, not a Brethren herself, responded, "Then I must be pretty narrow, too. Remember the verse about 'I am the way, the truth, and the life. No one comes to the Father except through me?'"

"That's what your Bible says," her friend came back. "In my church, we can believe anything we want to believe."

We Brethren would probably shake our heads in dismay at the woman's comment. Imagine, a church-goer with the pan-salvation view: "It will all pan out in the end."

Should hell figure in?

Brethren believe in the final judgment and eternal punishment for nonbelievers. But in practice, how does that belief affect the way we view missions and personal witnessing? Should hell's reality figure in? Is it a factor in our ongoing outreach?

I first began thinking about this while researching a book on missionary outreach to the Quechua Indians in Ecuador. The pioneer workers risked personal health and safety, and they did so because they believed Quechuas without the gospel would go to hell.

Today, for one reason or another, we don't talk much about hell. Admittedly, it's not the most savory subject.

Maybe we've overreacted to past fire and brimstone tactics. We heard

that if we didn't respond to the altar call that very night, a semitrailer might plaster us on the way home and that would be our last chance to make a profession.

As a boy, I was so afraid of hell that almost every night I prayed a sinner's prayer — even after I'd made a public profession of faith and two reaffirmations. That's going to the extreme!

No gray areas

At the same time, we recognize that with God there are no gray areas. We face either unspeakable glory in heaven or eternal separation from God in hell.

The consequences are serious enough that Jesus took the form of man, walked this earth, and died a cruel death. Would he have done this if God doesn't really care what we do since everyone will get to the "good place" one way or another?

So in missions, should we put more emphasis on the fact that people who don't know Jesus Christ are going to hell? Do we really believe this is the best approach?

While it's true that Jesus severely warned the religious hypocrites of His day, threats of punishment weren't his primary teaching tool. Instead, His tremendous love for people (and their souls) shone through. We see Him weeping over Jerusalem. Scripture says that He looked at the rich young man and loved him, even as the man rejected Jesus' invitation to sell all and follow Him.

I'm convinced that as we experi-

ence Christ's presence in a very real way in our lives, we'll want to tell others about Him. That is my concern — that we witness in a spontaneous way, presenting others the opportunity for an abundant life on earth and eternal life in heaven through faith in Christ.

If we go to Romania or Ethiopia motivated by guilt, our witness probably won't be effective. Can you imagine Jesus walking around with a long face, thinking, "Well, I'd better go preach in Capernaum. If I don't, all those people will go to hell?"

On the other hand, Christ desires to realize the importance of every person having an opportunity to make a decision — either for or against Him. In fact, He won't return for His Second Coming, Scripture says, until the gospel has been made available to all peoples.

So His love shines through. What greater love than to offer another person the way from doom to life? It's like the oft-mentioned example. If you were a doctor and knew the cure for cancer, wouldn't it be cruel to withhold that saving information?

More than "fire insurance"

Obviously, it is a mistake to present the gospel as "fire insurance." We know that Christian faith involves a day-to-day relationship with Christ that includes living in obedience to Him. It's not something we complete in 30 seconds on the fourth stanza of "Just As I Am" and then forget about ever afterward.

Nevertheless, I'm wondering if it wouldn't be wise to keep in mind, as Brethren, the inevitable fate of nonbelievers. Some three billion people are walking this earth who do not know Christ in a personal way. Some of these live next door to us. How can we fit into God's plan for declaring to all nations "the Way, the Truth, and the Life"? [

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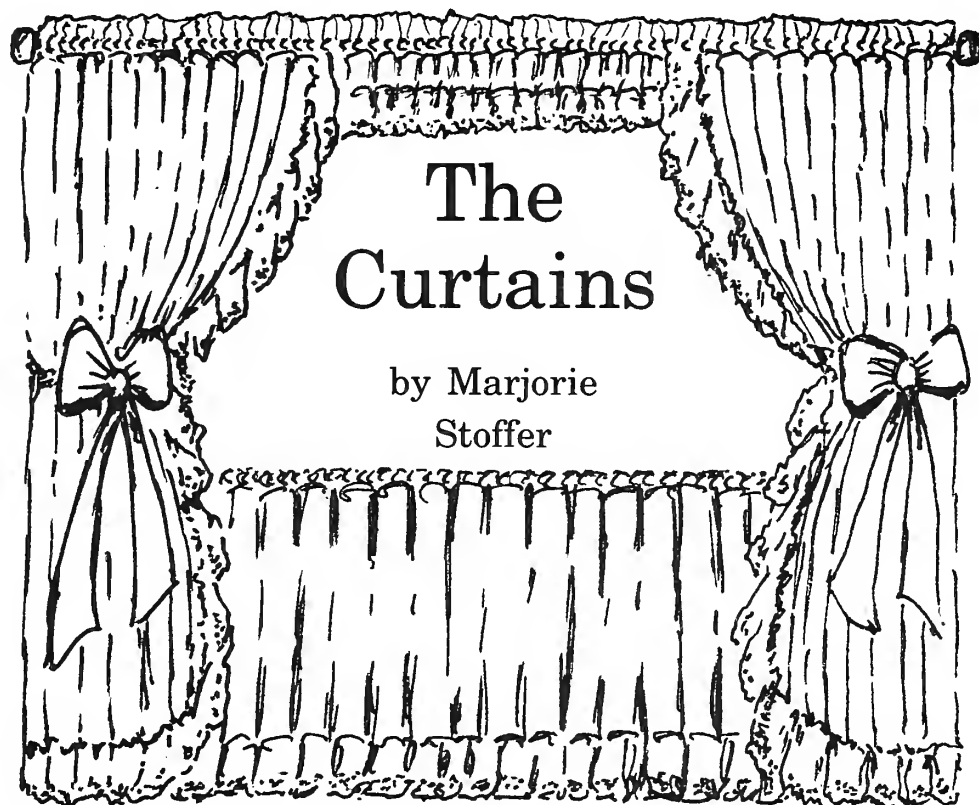
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New Series — Close Encounters With Jesus

With this issue the EVANGELIST begins a new series of articles focusing on Jesus' encounters with people during his ministry here on earth. The purpose of this series will be to see how Jesus related to people and particularly how He led them to become His followers. It is hoped that by studying the example of Jesus, we can learn principles that we can apply in our lives as we seek to reach out and bring people to Christ. Various persons are being enlisted to write the articles in this series. The first article, which was written by the editor, appears on pages 10 and 11.



Drawing by J. Howard Mack

I TOOK DOWN the ruffled dining room curtains. They were so black from the coal furnace that I was ashamed of them. I washed them and had them soaking in a bucket of starch water when the cleaning lady came. We both worked in a ritzy home in the city. She washed the windows and woodwork while I stretched the curtains. In those days we never heard of permanent press fabric.

I went to the garage and picked up the long pasteboard box that held the wooden curtain stretchers. I carried them out into the yard next to the neighbors' garage. This was the perfect place to set them up, where the sun would shine on the curtains for a fast drying job. Oh, the luxury of dryers today!

Pulling the wooden boards out of the box, I was very careful not to jag my fingers on the sharp pins. I took the sack of bolts and removed them one by one as I put the stretchers together. But when I came to the place for the last bolt, there were no more left in the sack. Now where could I have lost it? I was always so careful when I put the stretchers away to see that all the bolts were there.

I checked the sack again, but it was empty. I couldn't stretch the

curtains without that bolt.

"Maybe I dropped it on the ground," I thought. I looked all around in the grass, but to no avail.

I then picked up the long tubular



Marjorie Stoffer lives in Homeworth, Ohio, and attends the North Georgetown First Brethren Church. Several years ago

she served in Haddix and Lost Creek, Ky. Now her ministry is to the children of her neighborhood.

Since she lives alone, she opens her house to the children, and during the summer months from 20 to 30 of them attend her "back porch puppet ministry." In addition to puppets, she uses a clown act, magic, ventriloquism, and animals she makes from balloons to help her tell Bible stories and share the gospel. In her spare time, she enjoys writing short stories and doing oil paintings.

box and squinting with one eye looked into the dark cylinder. It was empty. I was frantic. If my bolt came home from work and the curtains were not hung, we would both be upset, for she was expecting visitors that evening.

The cleaning lady came to help me hunt. We searched the yard, the sidewalk, and the street. As I walked I breathed a prayer: "Lord God, I can't find that bolt. You know where it is. Please help me find it."

Instantly this thought crossed my mind. "Look in the box."

"I did look in the box," was my quick response, "and it was empty. But, nevertheless, at your bidding I will look once again."

I recognized the voice of God and remembered the story of Peter, James, and John who had fished all night and caught nothing. Then Jesus came and said to them, "Launch out into the deep and let down your nets for a draught."

Simon answered, "Master, we have toiled all night and have caught nothing; nevertheless at thy word I will let down the net." And when they had done this, they enclosed a great multitude of fish.

So I picked up the box and again closed one eye and looked inside. But I could see nothing. Without knowing why, the next thing I did was to pick up the box and pour the open end on the sidewalk.

"Tinkle, tinkle," came the sound and sure enough out rolled the bolts on the ground. Somehow they had lodged in the seam of the box.

How thrilled I was to have God answer my prayer — and so quickly!

"I found it! I found it!" I shouted to the cleaning lady. I proceeded to tell her about my prayer and the answer. She was amazed, but I was just learning that God knows all and that it is up to me to find the answers through prayer. There was time in my life when I did not know that God was so close and so ready. Even now answers do not come so quickly, but they do come.

I soon put the bolt in place and stretched the curtains. They looked clean and beautiful at the window when my employer came home from work.

Caring For the Living

by Muriel Larson

ONE DAY RAMON, an eleven-year-old Mexican immigrant boy, climbed into a refrigerated railroad car in California. When the boxcar arrived in Miami, Florida, days later, the poor boy was found frozen to death.

When a story about Ramon appeared in a Miami newspaper, a concerned newsstand operator felt he had to help somehow. "I can't let Ramon go to a pauper's grave," he said. "His parents can't afford to have him shipped back to California."

A fund for Ramon

After discussing the matter with the policeman on the corner, the street cleaner, and several others, the newsstand operator decided to do something. With some of his own money, he started a fund to pay for Ramon's return trip to his parents for burial. By the time the fund got through snowballing, there was more than enough money.

As I read this sad but touching account, I couldn't help wondering if anyone had ever cared this much for Ramon when he was alive. Jesus wants us to have a tender concern for the living. How does it help a dead person if we spend hours by his side, give him a nice funeral, and shower his coffin with flowers? How much better to show our love while a person is still alive! Many people have sent letters to newspaper advice columnists expressing their deep regret that they hadn't done so.

All around us are Christians and non-Christians who are hurting and lonely — who need someone to care. Perhaps that was what Ramon was looking for, too.

Mrs. Larson is a freelance writer living in Greenville, South Carolina.

Our Lord Jesus Christ taught us to be concerned for the physical and emotional needs of others as well as for their spiritual welfare. Speaking to His followers, He said, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:35-36, 40).

According to God's word, we are especially to show loving concern for our brothers and sisters in Christ. The Apostle John wrote, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth" (I Jn. 3:17-18).

Ways we can show love

What are some of the ways in which we can show Christian love and concern for others? We can visit the sick and shut-ins of our church. We can go with a group to hold services for the elderly in rest homes. We can help ease the loneliness of someone who has lost a mate. We might even encourage and help financially some dedicated college student who is having a difficult time.

We can also remember missionaries in prayer, specifically bringing to the throne of grace their particular needs and requests. They have trials and temptations that we often know nothing about.

One missionary's wife became very ill during a pregnancy. It

seemed as if she and her husband would have to abandon their work and go home. But they wisely sent an emergency letter to various churches requesting prayer. God answered, the woman's problem cleared up, and she eventually had a fine baby boy. Yes, our prayers certainly help protect and encourage our missionaries.

We can also show warm Christian love toward all the members of our church. How much a smile, a handshake, a hug, a card, a phone call can mean! Through these actions we show our Lord Jesus Christ's love for our brothers and sisters. And by living this way, we experience the abundant life of which He spoke.

Concern for the lost

Jesus also wants us to have a loving concern for the lost. We can often reach them spiritually by helping them physically. Some missionaries in Italy took a stranded, immoral, and godless girl into their home and demonstrated to her the love of Christ. Within a week she came to a saving knowledge of Christ, and her life was marvelously changed.

Rescue missions in many cities do a fine job in this area. We may be able to help in their ministry by giving clothing, food, or money, and by participating in their worship services. I personally have given testimony and sung and played musical instruments at rescue missions, rest homes, and jails all over the United States. I have seen many precious souls come to know Christ as their Savior through these ministries.

Most people in our affluent society aren't in dire circumstances. But if we show kindness, friendliness, and compassion toward all those with whom we come into contact, they will see Christ in us and more readily listen to our witness for Him. They will want Him for their Savior, too. As we live Christ before the people of the world and demonstrate His love, they will believe the truth that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jn. 3:16-17). [†]

Is There a Computer



In Your Church's Future?

by David L. Stone

EVERY TIME you turn around today you come face to face with one of those mysterious boxes that look like a cross between a typewriter and a television. It seems that computers have invaded every area of our lives. We see them at work, at school, and in places of business. Now they are beginning to invade our homes, and some people are even proposing that we invite them to church.

But this is by no means a unanimous sentiment. Some church work-

Mr. Stone is a senior at Ashland Theological Seminary, a student pastor, and a member of the Sarasota, Fla., First Brethren Church. He wrote this article using the word processing program of his personal computer.

ers are intrigued with the computer and fall all over themselves buying one. Others are less enthusiastic. They argue that existing techniques have worked for years and that computers, an untried factor, are not worth the risk. They point out that computers are hard to learn to use, expensive, and dehumanizing. The big question about computers, then, is whether they should be in the church at all.

This question does not have a simple answer. We should not allow our fear of technology to make the decision for us; nor should we be motivated by our love of novelty. To be good stewards, we must make an informed decision. Are the benefits of computerizing worth the disadvantages and cost? We must weigh the

facts and make our decision with clear understanding of computer and the local church. This means that we should understand as much as possible about computers. This article is written to explain some of the basic facts about computers and to outline some of their possible uses in the church.

Those Little TV's With Keyboards

There are many different kinds of computers, but they all have some basic features in common. Computers all have a "monitor" (those screens that look like television sets), a keyboard, a microprocessor (the "brain" that does all the work) and memory.

Types of memory

There are several types of memory. The first is the Read Only Memory — "ROM" — which is a permanent list of instructions that tell the computer how to accomplish simple tasks, such as how to add two numbers together or how to display letters on the screen.

The second type of memory is the Random Access Memory — "RAM." This, too, can be "read" by the computer (like ROM), plus it is where the computer stores numbers and letters of the alphabet. When a computer is said to have "48 K" of memory, this means that it can store over 48,000 letters and numbers in its RAM, equal to about 30 pages of double-spaced typewritten material.

While this may seem like a lot of memory, it is not enough. What is more, everything stored in the Random Access Memory is "forgotten" when the computer is turned off. Therefore a more permanent memory is needed. For most small computers this need is met with a "floppy disk." These are disks about the size of a 45 rpm record with a surface similar to that of a cassette tape. One of these disks can store 140,000 characters or more.

Programs or software

These are the basic components of a computer system. But one thing more is needed. The computer needs to have instructions in order to accomplish complicated tasks. These instructions are called "programs"

or "software." They are commonly purchased on a floppy disk. Each program tells the computer how to accomplish a particular set of tasks. Some of these will be discussed in the following section.

Doing Things The Computer Way

This section will discuss tasks in a church that would be likely candidates for the computer. We will explore word processing, financial record keeping and analysis, data management, and statistical analysis.

Word Processing

The most familiar use for computers is "word processing." When a computer is using a word processing program, it becomes, in a way, a smart typewriter. Words are typed into the computer in the same way they are typed on a typewriter, but they appear on the monitor screen instead of on paper. Mistakes can be corrected before the work is ever committed to paper. Letters, bulletins, sermons, and other typing tasks can be done better and faster on a computer. The work can be saved on a disk and used again and again.

How is a word processor better than a typewriter? It is more efficient. For example, you could write a letter to Joe Smith telling him about the upcoming church birthday party and asking him if he would bring the pumpkin pie. Then, without retyping the letter, you could send the same message to Jane Brown asking her to bring tossed salad. Or you could send the same basic letter to all of your church visitors, but make minor changes to personalize each one. A pastor could write his sermon on a word processor, then at the last minute add a new paragraph and make other changes. These are just a few of the uses of word processing. There are too many possibilities to list them all here. Word processing alone would justify the cost of a computer for some churches.

Financial records

Another task which can be done more simply and efficiently by a computer is financial record keeping and analysis. Not only does the computer keep records accurately and conveniently, but it does calculations in seconds that would take an accountant (or a long-suffering treasurer) hours. Many computer programs can take this financial infor-

mation and type out a report, complete with graphs. There are some very good financial programs available, some of which are designed specifically for churches.

Data management

Are your church's file drawers a wasteland into which angels fear to tread? Does the pastor's sermon illustration file consist of a box in his closet with hundreds of scraps of paper thrown in? If so, a database management program may be of help. A database program is designed to keep track of and sort through mountains of facts.

If you were trying to find nominees for a budget committee, your computer could find all of the members who have business experience and are not currently serving on the board, assuming that the right information had been fed into it. Or you could gather names for a young singles group. The pastor could keep his sermon illustrations on computer and, with just a few keystrokes, find all of the farm stories that explain justification by faith. The possibilities for database use are only limited by one's needs and imagination.

Statistical analysis

Finally, let's consider statistical analysis. A statistical program can take all of the facts which have been stored in a database and "digest" it into useful information. What is the median age of your congregation? Does your attendance increase represent real growth or a seasonal variation? Do your church's activities match its members, or is a major group ignored? A statistical analysis program can help you answer these and other questions.

This article has made an attempt to provide you with some idea of the jobs in your church which a computer could do better and more efficiently. There are still other tasks that could be easier with use of a computer. Visitation, inventory, time management, and project planning are only a few examples.

But I have made no attempt to answer the question, Should you have a computer in your church? This will be addressed in an upcoming article, "Counting the Cost of a Computer." [†]



If your church's file drawers are a wasteland into which angels fear to tread, a computer may help. A database program can keep track of and sort through a mountain of facts.



FACING TODAY'S ISSUES



Divorce and Remarriage

by Charles Lowmaster

IN MATTHEW 19:1-12, Jesus, in confrontation with the "church leaders" of His day, gave a clear and concise answer to the two basic questions, "On what grounds does God permit divorce?" and "Does God allow for remarriage after divorce?" Because of space limitations, the development of this passage will have to be "skeletal," with minimal verification.

Note in verse 3 that the Pharisees are asking under what circumstances God allows a man to divorce his wife? Jesus immediately appealed to the Bible (the Old Testament; there was no New Testament yet!). With what seems to be a note of rebuke, He asks, "Have ye not read . . . ? (that is, "Don't you know what the Bible says?"). Several important principles are presented by Jesus in the ensuing discussion.

First, there is a "bringing together" in marriage of that which was divided in Genesis 2. The result is described as "oneness." Jesus states that the marriage covenant creates a union that cannot be divided without destructive consequences. Every passage of Scripture that deals *directly* with the subject of marriage appeals to this principle.

Second, Jesus states that what "God hath joined together, let not man put asunder" (v. 6). It is at this point that some defenders of remarriage try to find support by raising the question of what constitutes "marriage." There is not room within the limits of this article to fully address this question. Suffice it to say that the essence of marriage is neither an emotional relationship called "love" nor sexual compatibility, as some stoutly maintain, but rather a covenant commitment, pub-

licly witnessed and conforming to accepted social custom. This covenant relationship was so binding in Old Testament times that even if a man hated his wife and accused her of immorality in order to rid himself of her, if his accusation was proved false he had to continue living with her and pay a fine to her parents for having defamed her.

The Pharisees felt that Jesus had really "struck out" when He said, ". . . let not man put asunder." They asked, "Why did Moses then command to give a writing of divorce, and to put her away?" (v. 7).

Jesus' reply should have cleared up their confusion. He said that Moses did so in response to the hard-hearted attitude of the people. Law has never stopped people from doing what they want to. It can't make people good, but it can show them when they are. Therefore, it wouldn't matter what God or Moses or anyone else said; the evil nature of man would assert itself.

Since women were always the property of someone in Eastern society, they were at the mercy of whomever was "head" over them at the moment. If the "head" was gracious and kind, family life was a joy. But if the "husband" was hateful, cruel, and vacillating, the wife would never know any hope. If a man would one day in anger "put away his wife" by exercise of his headship over her, he might later exercise that same headship and go out and force her to come back to him.

To protect the woman from this, Moses commanded that the husband must give his wife a "quit claim." Jesus said that this was merely a protective device because of sin-hardened hearts, "but from the beginning it was not so," i.e., God did not approve of it!

Jesus follows this pronouncement

with a statement that calls for careful attention and proper exegesis (v. 9). It includes what is called "the exception clause" — "except it be for fornication" (v. 9). Jesus says that a man may put away his wife if she has committed "*porneia*" (translated "fornication" in the King James Version and unfaithfulness in some other versions).

Porneia is a word widely used for general immorality. Therefore, some people have reasoned that any kind of immoral conduct within marriage constitutes grounds for divorce. Three factors argue against this interpretation of the word here.

First, to accept this interpretation would be to say that Jesus gave an affirmative answer to the Pharisees' question, "Can a man divorce his wife for every cause?" It is obvious that Jesus was denying the "every cause" and narrowing it down to a specific cause.

Second, two words are used in apposition to each other in verse 9. They are *porneia* (fornication or general immorality) and *moichatai* (to have unlawful intercourse with another's wife or husband; adultery). Rules of exegetical interpretation require that when two words refer to a similar condition (in this case, "immorality"), they are to be interpreted according to their specific rather than their general meaning. Thus *porneia* would be defined as "fornication," an illicit sex act in the **unmarried** state, while *moichatai* retains its primary meaning of unlawful intercourse with another person's spouse.

This narrow interpretation is confirmed by the Bible. Jesus said, "Haven't you read . . .", implying that the answer lies in the Old Testament.

(continued on page 11)

Rev. Lowmaster is pastor of the Brethren Bible Church of Louisville, Ohio.

Another view on this subject was presented in last month's *EVANGELIST* (p. 11).



Understanding Nicaragua

by Dave Braune

THE HOPE FOR PEACE in Nicaragua is very closely linked to the ability of citizens in the United States to understand the local causes of the revolution and a willingness to admit our own complicity in creating the conditions that climaxed in the Sandinista revolution. . . .

As educated persons we need to search earnestly for the facts that explain the conditions in Central America rather than accept simplistic slogans and participate in self-righteous nationalism. In March of this year a Nicaraguan man stood on the steps of the Capitol and began his speech with this comment, "Let me make one thing perfectly clear, NICARAGUA IS NOBODY'S BACKYARD." He continued with a brief history of his people and a call for the United States to let them live in peace. An objective look at the history of Nicaragua can help to change attitudes because it gives a basis for understanding how these people arrived at a point in time where they found it necessary to revolt and gain a new vision for their future.

Some Key Historical Events

1821 — Independence from Spain.

1856 — William Walker, an adventurer from Tennessee, was asked to help settle a dispute in Nicaragua. He helped settle the dispute and then declared himself president! This bold act by Walker set the tone for much of the future attitude toward Nicaragua. The U.S. has historically attempted to control the politics of Nicaragua.

1893 — Jose Santos Zelaya elected president of Nicaragua. He

was a stabilizing force for the country.

1903 — Nicaragua had been considered as an alternate canal site and when the U.S. was able to get rights to build the Panama Canal they [also] attempted to purchase the rights for a canal across Nicaragua. Zelaya refused to sell and threatened to negotiate with Great Britain or Japan.

1909 — A United States-backed force was able to oust Zelaya. A period of much unrest followed because Zelaya's successor was found to be unacceptable.

1912 — The United States chose to stabilize the situation in Nicaragua by introducing the Marines. The U.S.M.C. stayed in Nicaragua for more than 20 years and many of the Nicaraguan people thought this to be an infringement upon their rights as an independent nation.

1916 — The U.S. was finally able to sign a treaty and get exclusive canal rights and also to obtain permission to build military bases.

1926 — Five thousand Marines and Sailors landed in Nicaragua. Marines supervised the 1928 elections.

1933 — Samozza assumed control. Marines left Nicaragua and Augusto Sandino who led guerrilla opposition against the Marines for years agreed to bring his men out of the mountains and negotiate with the new Samozza government. He and all his men were murdered by the newly formed National Guard. Samozza and his descendants remained in power for the next 45 years with the continual support of the U.S.

1951 — Jacobo Arbenz was the second of two successive presidents elected under the constitution of Guatemala that worked for land reform. This land reform was threatening to the United States Fruit Company.

1954 — C.I.A. - backed opposition put together with the aid of Samozza entered Guatemala and overthrew Arbenz.

1961 — Samozza allowed the United States C.I.A. to use Nicaragua as a staging area for the Bay of Pigs invasion of Cuba.

1972 — Earthquake levels Managua. Samozza pockets monetary aid and diverts material aid to be sold for profits. The capital lays in ruins and the people get very little relief.

1974 — Sandinista Revolution. A popular revolution to overthrow one of the most corrupt dictators in the history of Central America. The patron saint of the revolution was Augusto Sandino who had been killed by the National Guard that was formed by the U.S. and directed by Samozza.

1984 — Elections, with Sandinista leaders winning the elections. Even though our government denounced the elections, the fact is that the Sandinistas have the support of the majority of the people. The political opposition is weak and the military opposition would have no hope of success without the aid of the C.I.A.

Having a good overview of the history of Nicaragua, it becomes clear that the conditions in that country have been very complicated and that outside interference by the U.S. contributed to the oppression of the masses for many years. Did the Nicaraguans need motivation from Cuba or Russia to incite them to overthrow an American supported Samozza regime? Is the Sandinista government modeled on Russian communism when they hold elections just a few years after the revolution and allow church leaders to hold public office? The Sandinistas do not have the perfect democracy as defined by the U.S., but we need to ask ourselves if we can realistically expect nations that have cultures much different from our own to prosper under our form of democracy and with our form of economic policy.

It is one thing to be a model of
(continued on page 11)

This report appeared in the Nov/Dec (1984) Newsletter of the Brethren Peace Fellowship and is shared here by the Brethren Peace Committee (Phil Lersch, chairman).

Close Encounters With Jesus

A Life-Changing Day With Jesus

by Richard C. Winfield

MUCH OF JESUS' MINISTRY was directed to individuals. He believed in the all-surpassing worth of the human soul, and that belief influenced everything He said and did. Furthermore, no person could come into His presence and go away unaffected.

This does not mean that all persons Jesus encountered believed in Him or became His followers. The Pharisees and the Rich Young Ruler, for example, did not make Him their Lord. But their lives were not unaffected by His presence.

In this article, however, we want

With this article the EVANGELIST begins a series of studies focusing on Jesus' encounters with individuals during his earthly ministry. The purpose of this series will be to see how Jesus related to people and particularly how He led them to become His followers. It is hoped that by studying the example of Jesus, we can learn principles that we can apply as we seek to reach out and bring people to Christ. Various persons are being asked to write the articles in this series.

to look at one of Jesus' successful encounters with men, as recorded in the Gospel of John, chapter one, verses 35-42.

In the scene before us, John the Baptist and two of his disciples are at Bethany, where John was preaching and baptizing. As they are standing together, Jesus walks by and John points at Him and says, "Behold, the Lamb of God!" The two men standing with John immediately leave the prophet and begin to follow Jesus.

One of these two men is later identified as Andrew, but the other is not named. It seems likely, however, that this unnamed disciple

was John, the son of Zebedee, the author of this Gospel, who, in self-effacing humility, never identifies himself by name in this Gospel.

Jesus, who seemed always conscious of every person around Him, turns and sees the two following Him and asks, "What do you seek?" Here, as usual, Jesus does not waste time, but gets right to the point.

The two men reply, "Rabbi, where are you staying?" At first glance, this seems like a strange response to Jesus' question. He asks, "What do you seek?" and they reply, "Where do you lodge?" Is that all they wanted to know — where He was staying?

No, there is more here than this. Andrew and John wanted an opportunity to talk with Jesus. Trying to do so in the midst of the crowds that were following John the Baptist would have meant many interruptions. So they asked where Jesus was staying, in hopes of receiving an invitation to visit with Him.

Jesus understood their question and their desire for fellowship. Therefore he immediately extends an invitation to "Come and see."

This gracious invitation was typical of the Lord. Throughout His ministry He regularly put Himself at the disposal of others. Only occasionally did He retreat from the crowds and from His disciples to times of solitude and prayer. Jesus was a people person. He mixed with others, answered their questions, healed their bodies, and taught them the truths of God's kingdom. We, too, must make ourselves available to others if we are to influence their lives and bring them to Christ.

Having received this invitation the two men not only go and see where Jesus is staying, but spend the rest of the day with Him, "for it was about the tenth hour" (around 10:00 a.m.). This reference to time was probably not intended as an incidental detail. Rather, the life-changing day made such an impression on the writer (who was one of the two men) that he never forgot the hour.

A wonderful experience

What a wonderful experience must have been to spend that day with Jesus! We are not told what they talked about, but it seems likely that one of the topics was Jesus' Messiahship. This would have been a topic on the minds of Andrew and John, for only recently priests and Levites had come to John the Baptist wanting to know if he was the Messiah. And the fact that the Baptist had identified Jesus as "the Lamb of God" would have suggested to these two men that this was indeed the Christ.

Whatever the topic of the day, Andrew becomes convinced of Jesus' Messiahship. And this truth makes such an impression on him that he feels he must share it. So he goes and finds his brother and tells him, "We have found the Messiah."

This is not to say that at this time Andrew had a complete and accurate understanding of the meaning of Jesus' Messiahship. One day with Jesus was not enough to give him this. We know that even after three years with Jesus, the disciples still didn't fully understand that Jesus had come to be a suffering savior rather than a military savior. Nevertheless, that day with Jesus was enough to convince Andrew that Jesus was the long-awaited Messiah.

and he wanted to share that good news with his brother. That brother, of course, was Simon.

Andrew not only shares this information with Simon, but he takes him to see Jesus. When the two of them reach the Lord, Jesus looks at Simon and says, "So you are Simon the son of John? You shall be called Cephas [or in present-day language, Rocky]."

At that time Peter was anything but a rock. Sandy might have been a better name, for Simon's blustery, impulsive, hot-tempered, and sometimes violent character made him unstable and undependable. Even after spending three years with Jesus, his bold promise that he would follow Jesus to the death turned into a three-fold denial of the Lord. Rocky, indeed!

But Jesus, in His divine wisdom, could look beyond what Simon was and see what he could become. Out of this impulsive and vacillating Simon he would make a stable and rock-like Peter — a man who would preach to thousands on the Day of Pentecost and who would stand before the council at Jerusalem and boldly state that no matter what they said, he would continue to proclaim the message of Christ.

While we do not share Christ's omniscience, we nevertheless can learn from Jesus here. So often we write off the person with the rough

personality or the undesirable character traits, thinking that such a person will never be of any use to God or the church. And far too often, because of our attitude, this actually becomes the case. The person feels useless and unwanted, and so leaves the church. We need to adopt Jesus' way of looking at people and see beyond what a person is to what he or she can become through the life-changing power of Christ.

The role of Andrew

Let us back up for a moment and recall that Andrew *brought* Simon to Jesus. What an important role he played! The New Testament contains no record of Andrew preaching or playing any major part in the establishment of the church. But he brought Simon to Christ. And because he did so, he had a share in all that Peter ever did for the Lord. Certainly we have here an example of the importance of witnessing by life and word to our family members about Jesus.

It seems likely that John also went and found his brother, James, and brought him to Jesus. Many Bible students think that the first part of verse 41 should be translated, "He [Andrew] was the first to find his brother . . .," implying that John was the second to do so. If this is indeed the case, then once again the writer of this Gospel has kept

himself out of the spotlight by not recording the details of his bringing his brother to Christ.

This brings us to the conclusion of this section of Scripture and its record of Jesus' encounter with Andrew and John and Peter (and probably James). But this is not the end of their association with Jesus.

In contrast with many of the people whom Jesus encountered, whose lives were touched by Him but who then went on their way, these men had a continuing relationship with Jesus. They traveled with him to Cana of Galilee (John 2) and spent some days with Him before returning to their fishing boats on the Sea of Galilee. Then later, after the death of John the Baptist, Jesus came and found them catching fish and called first Andrew and Simon and then James and John to leave their nets and become fishers of men. Thus what had begun earlier as a life-changing encounter with Jesus became a permanent association with Him.

It all began on that day in Bethany when two men followed Jesus and asked Him where He was staying. Because Jesus gave them an invitation to come and see and took the time to spend the day with them, He not only convinced them that He was the Messiah, but also paved the way for them and their brothers to become four of His twelve disciples. [†]

Facing Today's Issues

(continued from page 8)

tament scriptures. Sure enough, Deuteronomy 22 confirms that a man may put away his **new bride** if she has represented herself to be a virgin and then, after they are married, he discovers that she was not. He then has three options: (1) If he can prove in court that she was not a virgin, he can have her stoned to death. (2) He may elect to have the marriage annulled on the basis of fornication. (3) He may elect to keep her as his wife. Once the decision is made, it cannot be changed later.

This situation is reflected in Joseph's relationship with Mary when he learned that she was pregnant before their marriage and "before they had come together." Because of his love for Mary, Joseph

elected to "put her away quietly," rather than have her stoned.

The third argument that affirms the narrow interpretation of *porneia* and *moichatai* is that if a person remarries after an unlawful divorce, he or she commits "adultery." How is it possible to commit *moichatai* — unlawful intercourse with **another person's spouse** — if the person is no longer married?

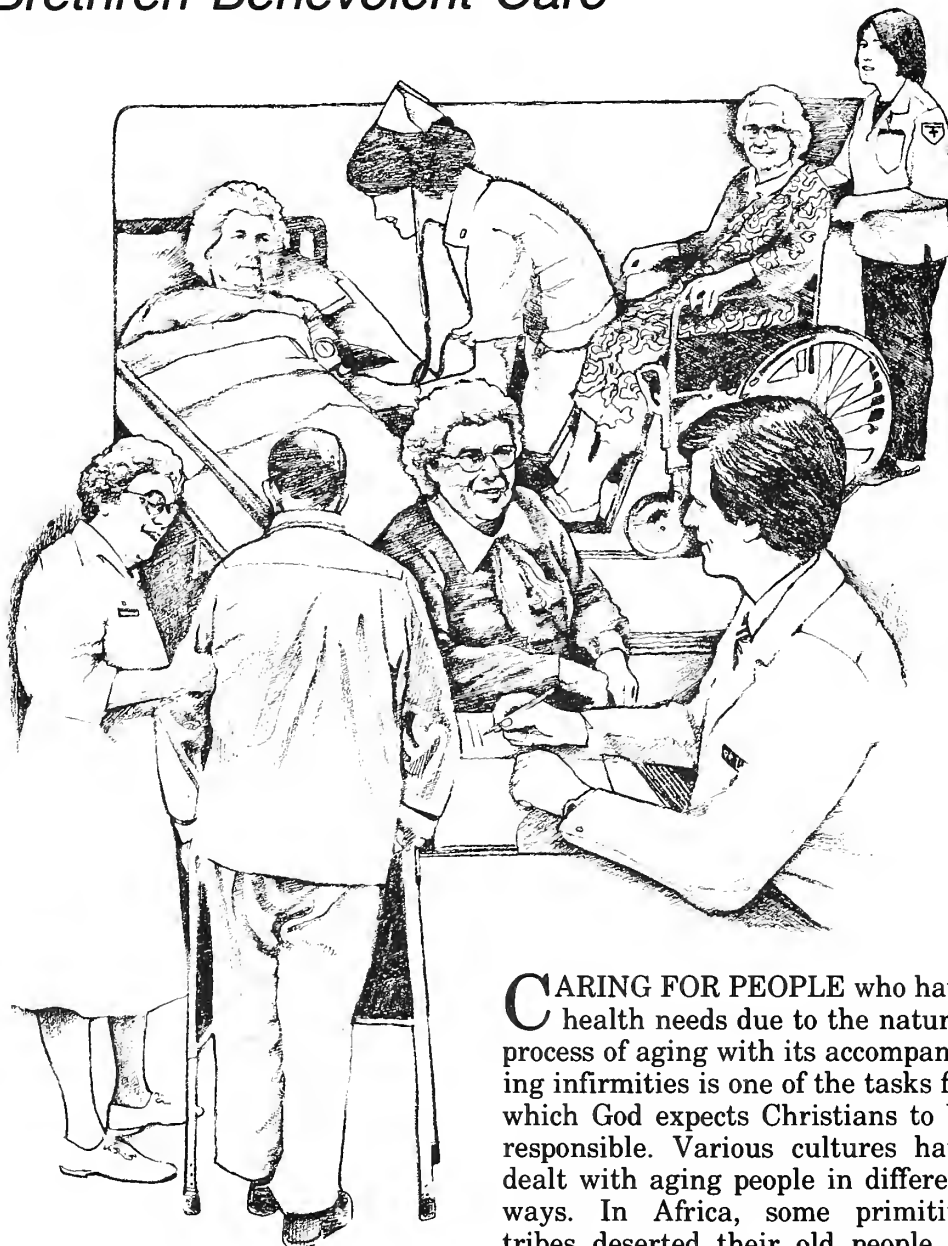
Although the Bible recognizes that very difficult circumstances sometimes develop in marriage (see I Corinthians 7), it never permits remarriage, calls for every effort at reconciliation, and commands a continuation of love. This is not a popular commandment in a world that is growing more and more socially independent and selfish. The pressures on the church for accommodation in the name of grace and from fear of alienating prospective members is

very strong. There are ways in which the church can deal redemptively with people caught up in the complex web of marital intrigue, but they are beyond the scope of this present article. [†]

Peace Points of View

(continued from page 9)

democracy for the free world and another thing to be involved in forcibly exporting American capitalism and democracy to other independent nations. How long will we require the people of Central America to be oppressed so that we in America can remain rich, free, and powerful? The U.S. should keep in mind that Latin America has no overwhelming desire to join the Soviet Bloc; it is merely struggling to solve its own problems and attempting to establish its own identity in the world picture. [†]



Rescue the Perishing, Care for the Dying

by Gene A. Geaslen

Mr. Geaslen is administrator of the Brethren's Home, Flora, Ind.

CARING FOR PEOPLE who have health needs due to the natural process of aging with its accompanying infirmities is one of the tasks for which God expects Christians to be responsible. Various cultures have dealt with aging people in different ways. In Africa, some primitive tribes deserted their old people in the middle of the jungle, exposing them to the elements (extreme heat, wild animals) or starvation. Here in America, some early Indian tribes would leave an old brave or squaw along the trail with a couple of corn cakes and a little water, to meet death alone.

Scripture instructs us to "Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged . . ." (Deut. 5:16). We are obligated to honor and provide needed care for our older people as long as they live.

In Indiana, it is the custom among the Amish for the eldest son to accept the responsibility for the care of his parents. When his parents become too old to farm, the son and his family move into the family home. A smaller house, known as the "Doddy" house, is built either adja-

cent to or connected to the big house. There the old people live out their lives in comfort and security. Shouldn't we provide similar care for our aging loved ones?

In this day, with the high expense of building and with both husband and wife working, adequate care can't be provided in the home in many cases. Nursing homes were begun to meet the need of caring for older, infirm people who didn't have children or whose children were unable to provide care. Today the health care industry is one of the fastest growing businesses in the United States. More people are living longer and are requiring care longer. Hospitals are now dismissing patients to long term health care facilities for rehabilitative care. People are moving into retirement villages that offer security care as well as health care when the need arises.

The Benevolent Board rose to the task of providing care for the aging and infirm over 65 years ago. Today due to their forethought and proper stewardship with Brethren support health facilities exist in Flora, Indiana, Ashland, Ohio, and South Bend, Indiana.

Retirement housing and health care facilities are springing up in cities and towns from coast to coast. Many times turning a profit is the motivating force behind this growth. But as Christians, we must not lose sight of the command to care for our elders, as well as the promise of a long, full life for those who obey that command. As individuals we can be involved in fulfilling that command in many ways. We can support the work of the Benevolent Board and the individual health facilities, especially through estate gifts and trusts. Another way is by becoming a regular visitor to your local nursing home and perhaps even by becoming a regular volunteer at a health facility in your area.

God's word is clear regarding our obligation to care for the aging and the infirm of all ages. What will your response be? Accept the challenge of the old hymn to "Rescue the perishing, Care for the dying" by supporting the Benevolent work of The Brethren Church and the ministry of your local nursing home or retirement community. [T]

More in 84 At Brethren Care

by Kenneth Seege

THE PAST YEAR has been a progressive and positive one at Brethren Care in Ashland. Upgrading of program, staff, and equipment were key areas of improvement. Student and volunteer service increased and enabled us to broaden the variety of resident activities.

The Outreach Committee of the Trinity Lutheran Church in Ashland awarded us an \$8,000 grant for a badly needed main oven for the Dietary Department, as well as a very popular therapeutic/whirlpool tub and chair lift in the Nursing Department to improve bathing, skin care, and circulation and to aid residents with arthritic problems. Both of these important additions directly benefit the residents.

Two modest landscaping projects

When he wrote this article, Mr. Seege was administrator of Brethren Care. He left this position in mid-January to become administrator of private nursing homes in Akron, Ohio.



Photos on this page by Ashland Times-Gazette photographer Chic Knight.

Brethren Care resident Kitty Miller plays Christmas carols on her melodica for several of the children in the Kids Korner program.

close to the building have added more attractive sections around the patio. An energy management sys-

tem has been an active topic for Board review and research since late summer. The system is now being installed by a local contractor in conjunction with our Maintenance Department, which will be able to program the computerized load control. We anticipate savings in our electric bills of anywhere from eight to twelve percent, or \$7,500 to \$11,000 annually.

The mothers of a chapter of the local Child Conservation League worked out a plan with our Activities Director to bring their preschool children in to visit with any interested residents. The purpose of these visits is to provide both age groups with cross-generation exposure and an opportunity to interact, share, and enjoy one another. Kids Korner now meets twice each month and is very popular. The pictures on this page highlight the mutual joy this program brings.

(continued on page 15)



Dana Anderson shows Brethren Care resident Audra Graham how to fit the shapes into the block.

Something Old, Something New Brethren Village Expands

by Gene A. Geaslen, Administrator



Brethren Village entrance.



Renovated McDaniel Haus.

BRETHREN VILLAGE is the retirement apartment complex of the Brethren's Home of Indiana, Inc., in Flora, Indiana. The independent living program was begun in November 1973 with the reopening of the renovated original two-story nursing home building, which had been closed when a new Health Care wing was occupied in 1968. Presently, Brethren Village includes a total of six renovated and new buildings, which house 22 single-bedroom and three two-bedroom apartments.

In November 1984 the last of the three original cottages constructed in the early 1950's was completely renovated and made ready for occupancy. The duplex cottage, which was used many years for staff housing, has now been expanded by the addition of a bedroom to the west unit. Known as the McDaniel Haus in honor of past superintendent Charles McDaniel, one of the cottage's original builders, this like-new duplex provides comfortable housing for a retired farmer and his

wife and a retired schoolteacher.

Each of the apartments in the village has a living room, a kitchen/dinette area, a full bathroom, and one or two bedrooms. Residents bring their own furniture except for major appliances, which are provided. Each unit is equipped with an intercom and emergency call system that can be used to summon help 24 hours a day from the adjacent Health Care Facility.

The monthly comprehensive fee includes all utilities (except tele

"Independent living is having your own place without the worries."



Woodrow and Geraldine Robertson.



Kathern Shope with a visitor.

phone), cable television, maintenance of the apartment buildings and grounds, emergency nursing service (including ten free days in the Health Care Facility per year if needed), and other security care benefits. Meals, housekeeping, and limited non-routine nursing services are available as options to apart-

to give up driving responsibilities. Village residents are also given priority admission to the Health Care Facility, should the need arise.

The latest addition at Flora is a much-needed garage and maintenance building. This new building will house our van, pickup truck, and yard tractor, as well as a

complete over \$400,000 worth of expansion and capital improvements in the last four years. Gift money is now invested to generate funds for future capital expenditures and major redecoration and anticipated repair projects. Operating reserves are also maintained for Life Use Fees invested by Brethren Village

The old replaced by the new."



Old garage and storage building.



New garage and maintenance building.

ment residents. Coin-operated laundries are close to each apartment grouping, mail is delivered to two central locations, and we take the trash to the curb, mow the grass, and shovel the snow. Transportation is provided to area stores and banks and to personal business appointments for those residents who wish

maintenance office and work area. The 26- by 42-foot masonry building will provide heated storage for our vehicles and a maintenance shop adjacent to the Health Care Center.

All of our building during the last several years was made possible by Brethren support and estate giving. We have not had to borrow money to

residents and for short-term operational needs.

Your gifts are both needed and appreciated in order to continue to care for those retirees, aged, and infirm who seek to make the Brethren's Home and Brethren Village their home. Your visits to our facilities are always welcome. [†]

Brethren Care

(continued from page 13)

Last fall the Board embarked upon a developmental program consisting primarily of a direct mailing appeal to key community members, families, and constituents of Brethren Care. This is the first attempt at this kind of alternate fund raising. The goal is to increase the awareness of need and to encourage broadened support through gifts and donations. At this writing, the early results have been encouraging. Over \$4,000 has been received. As Administrator, my own goal was in the range of \$15,000 the first year, with efforts to double this figure the second year. However, we need to move in the direction of \$60,000 to \$70,000 in gifts annually, which would more likely assure us of maintaining our non-profit, tax-exempt status.



Bowling is an activity enjoyed by a number of residents at Brethren Care. Here they are engaged in a tournament with residents of a nursing home in Mansfield, Ohio.

All of us at Brethren Care wish to thank our many volunteers, staff, donors, and families for their time,

ideas, energy, and contributions. It all worked to make the past year a very successful one! [†]

1984 — The Year of the Unusual

by David Kucharsky

IN THE PRE-DAWN HOURS of July 9, 1984, lightning struck the famous old cathedral in York, England. The roof over the south arm of the cross-shaped structure collapsed. Fire compounded the damage.

To insurance investigators, the loss was the result of an act of God. To churchmen who protested a bishop's consecration in the cathedral three days earlier, it was the judgment of God.

Viewing events as divine wrath is not common these days. So when it happens on a broad scale, it can attract considerable attention. The storm over York Minster was felt around the world. It was among a number of extraordinary developments relating to religion that won extensive media coverage in 1984.

Even the *Wall Street Journal*, whose business reportage normally crowds out matters of faith, carried a front-page feature on what happened in York.

Heart of the controversy

At the heart of the controversy was the Rev. David Jenkins, who was made Bishop of Durham despite his publicly-expressed doubts about the resurrection of Christ. Evangelicals in the Church of England assailed the appointment. Some saw what happened to the cathedral as evidence of God's displeasure.

A spokesman for the local fire brigade added more mystery to the matter in recounting "a number of unexplained phenomena." As the *Journal* story described them: "The cathedral's roof was fully wired with lightning rods, which, for some reason, didn't work that night. Then there were the six smoke detectors in the ceiling, tested just a month before. None set off an alarm. Nor was there thunder, despite several sightings of the lightning flash."

Mr. Kucharsky is editor of The Christian Herald.

"Religion in Review" is a publication of the Evangelical Press Association, of which THE BRETHREN EVANGELIST is a member.

The judgment of God theory also figured in the U.S. presidential election campaign, a campaign in which religious issues were frequently raised. President Reagan, who has alluded to Armageddon from time to time over the years, was challenged by a group of clergymen active in the anti-nuclear movement. The group, expressing concern that "the ideology of nuclear Armageddon" might be rubbing off on him, called for repudiation of any theory which sees nuclear war as part of God's plan to punish the wicked. The Rev. Jerry Falwell, head of Moral Majority, responded, "Most evangelicals fully believe there will not be a nuclear war."

Church and state

Falwell's name came up repeatedly in campaign rhetoric. Democratic candidate Walter Mondale said Falwell held a strong influence over Reagan that was eroding the wall of separation between church and state.

The presidential primaries were conducted without much reference to religion, despite the fact that Democratic contenders Jesse Jackson and Gary Hart had both trained for the ministry (Jackson was subsequently ordained and served as a pastor; Hart switched his career to law and politics). Indeed, the church-state issue did not emerge until the Republican convention in Dallas, which a number of noted evangelical churchmen attended. Reagan told them, "The truth is, politics and morality are inseparable. And as morality's foundation is religion, religion and politics are necessarily related. We need religion as a guide."

Mondale said that in making such statements, Republicans "raised doubts whether they respect the wall our founders placed between government and religion." The practical effect of the Democratic nominee's outlook was his continued opposition to anti-abortion laws favored by the religious right.

Among evangelicals, abortion has been the most widely discussed social issue. Pro-life activists estimate that there are now about 1,600,000 abor-

tions performed in the United States each year. The intensity of pro-life sentiment became evident when *InterVarsity Press* bowed to pressure and cancelled a book deemed by critics to be too sympathetic to women considering abortions. So-called pro-choice forces, on the other hand, point to the "terrorism" that has been used increasingly against abortion and family planning clinics. At least 20 bombing and arson incidents were reported by federal authorities in 1984, compared to two in 1983 and three in 1982.

Perhaps as a by-product of the abortion focus, church-state concerns were higher than normal on the agenda of the U.S. Congress. Proponents of a school prayer amendment again failed to get a bill enacted, but a form of "equal access" became law. The statute guarantees, among other things, the use of school facilities for students who under certain conditions initiate and conduct religious meetings.

Another new federal law puts a number of restrictions on the way the Internal Revenue Service may investigate the financial operations of churches and other religious organizations. Supporters of that measure included representatives of such diverse organizations as the National Council of Churches, the National Association of Evangelicals, the National Conference of Christians and Jews, Moral Majority, and the Southern Baptist Convention.

Tax-exempt privileges

The IRS has had its hands full trying to control the abuse of tax-exempt privileges, but many religious leaders feel that freedom to exercise faith is at stake. The year's biggest showdown in this respect came with the imprisonment of Unification Church leader Sun Myung Moon for income tax evasion. Moon pleaded unsuccessfully that the money in question belonged to his church and was therefore not subject to taxes. Churchmen who disown his theology nonetheless spoke in his behalf in the interests of religious freedom.

The U.S. Supreme Court also had more than its quota of cases with

"Despite a myriad of inducements from the world, spiritually-hungry people were one by one committing their lives to Christ. That was the best news of all."

church-state implications. The court ruled in favor of a publicly-sponsored crèche on private property and agreed to hear a case involving a privately-sponsored Nativity display on public property. In a ruling interpreted by some as condoning racial discrimination, the court declared that private schools are subject to government regulations even if they receive no direct public subsidies but added that control is limited to specific programs. Still to be determined was the constitutionality of laws providing for a daily moment of silence in public school classrooms. A suit with similar significance, which may eventually end up in the hands of the Supreme Court, challenges the U.S. government's decision to re-establish diplomatic relations with the Vatican.

Government-religious tensions

The tension between religious and governmental authority is by no means limited to the United States. Indeed, it flares up in other countries in much more violent contexts. In Poland, for example, a priest known for his support for the outlawed Solidarity movement was killed, and large demonstrations forced the state to compromise its edict against crosses displayed in public schools.

Christians in many communist countries are obliged to abide by government restrictions on religious activities or face jail terms — or worse. Nevertheless, the churches in those lands continue to grow. Their vitality was cited by American ecumenical delegations which visited the Soviet Union and by evangelist Billy Graham, who conducted a successful speaking tour of Baptist and Orthodox congregations there. Michael Bourdeaux, who won the 1984 Templeton Foundation Prize for Progress in Religion for his study of Christians under communism, is hoping for some relaxation by the Kremlin.

Overt conflict between religion and government was a major problem for India, where extremist Sikhs seek national autonomy. Indian troops stormed the Golden Temple of Amritsar, holiest of the Sikh shrines, and some 420 lives were lost. Several months later, Prime Minister Indira Gandhi was assassinated by a Sikh bodyguard and rioting broke out across the country, most of it aimed

at Sikhs. There are about 14,000,000 Sikhs in India, but they are far outnumbered by Hindus. Sikhism grew out of an effort to unite Hindus and Muslims.

Religious rivalries also caused continuing strife in Northern Ireland, where Protestants and Roman Catholics have long been engaged in a major conflict, and in the Middle East, where Jews, Christians, and Muslims perpetuate a struggle with ancient origins.

The much-talked-about armed conflicts in Latin America are of a different sort, but churches are often blamed there as well, and for a variety of reasons. Some analysts complain that the Christian community has been too passive about oppressive government policies and exploitation of the poor. From those eager to battle injustice there has emerged so-called liberation theology, some aspects of which resemble Marxist proposals. Liberation theology has been gaining influence despite warnings from the Vatican. Even U.S. bishops seemed to be flirting with it in drawing up a critique of capitalism.

South Africa, still clinging to apartheid, came under renewed criticism from churchmen around the world. Their cause gained strength when Desmond Tutu, a black South African bishop strongly opposed to apartheid, won the Nobel Peace Prize. There are great differences of opinion among Christians as to what strategies are morally acceptable in the effort to promote racial equality. The World Council of Churches has come under severe attack for giving financial aid to revolutionary movements in Africa.

Christian indifference

Along with seeking to resolve disputes, Christendom also faces the problem of indifference within its own ranks. In America, a survey revealed that little is being done to develop evangelicals' roles in the national debate over peace, security, and freedom. A special study initiated by NAE proposes establishment of a special center to keep tabs on the full range of evangelical thought and action relating to war and peace.

On the brighter side of the news was the indication that the evangelical surge of recent years maintained momentum. Most biblically-oriented churches in America prospered. Para-

church organizations grew. Christian television and radio kept expanding with the increasing availability of cable outlets and more efficient technology. Giving to Christian enterprises continued to climb, and some analysts expected a big jump in year-end income following disclosure of a new tax plan that could in subsequent years curtail deductions for charitable donations.

Best news of all

And, despite a myriad of inducements from the world, spiritually-hungry people were one by one committing their lives to Christ. That was the best news of all.

The most concentrated as well as the most intensive and effective evangelism effort of the year probably took place in the Los Angeles area during the Olympic Games.

Milestones in 1984 included the 200th anniversary of the birth of American Methodism and the centennial of *The Christian Century*.

Among prominent religious figures who died were two noted church historians from Yale, Sydney E. Ahlstrom and Roland H. Bainton, author and lecturer Francis Schaeffer, long-time *Presbyterian Journal* editor G. Aiken Taylor, and Martin Luther King, Sr., father of the late civil rights leader.

The ecumenical movement may have received a new lease on life with the approval of a set of accords by representatives to the Consultation on Church Union. The agreement is designed to lay a theological foundation for the eventual merger of nine Protestant denominations.

At practical levels, cooperation among Christians continued in many ways. One of the most noteworthy was in the coordination of relief efforts in Africa. Extra efforts were made to ease famine conditions in Ethiopia and neighboring countries.

In music, Amy Grant and Sandi Patti shared top billing among Christian recording artists. Many evangelical youth also cheered a popular rock group from Ireland known as U2. The group is highly acclaimed in the secular realm and is outspoken in its promotion of Christian values.

Best-selling Christian authors included Charles Swindoll, James Dobson, Charles Colson, Joyce Landorf, and Ann Kiemel Anderson. [†]

Milford Congregation Dedicates Education and Fellowship Center

Milford, Ind. — Members of the Milford First Brethren Church met in the church's new multipurpose auditorium on Sunday afternoon, December 16, to dedicate the church's new education and fellowship center to the Lord.

Rev. Kerry Scott, associate pastor of the Jefferson, Ind., Brethren Church, delivered the dedicatory address, and Rev. Dan Gray, pastor of the Elkhart, Ind., First Brethren Church, offered the dedicatory prayer. Church Moderator Glen Bixler welcomed members and guests to the service,

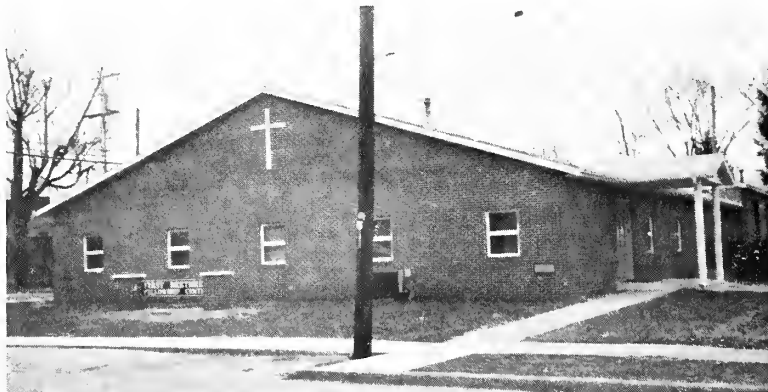


Photo of new fellowship center by Glen Bixler

Mrs. Clariece Stump presented materials for dedication, and Milford Pastor Rev. Paul D. Tinkel led the litany of dedication and offered the invoca-

tion and the closing prayer.

Special music for the service was presented by Jim Felkner, who sang "Bless This House," and Mrs. Sandra Korenstra played the piano prelude.

An open house followed the dedication service, with refreshments served by the W.M.S.

The new 100- by 60-foot education and fellowship center located across the street from the sanctuary building houses a multipurpose auditorium, five classrooms, pastor's study, secretary's office, kitchen, and restrooms. It is attached to an old structure that is used as a gymnasium. Total cost

of the center, including purchase of land and existing buildings, was approximately \$200,000.

—reported by Pastor Paul D. Tinkel

Berlin Handbell Choir Has Active Schedule

Berlin, Pa. — The Berlin Brethren Church has a very active handbell choir made up of 13 young people of the church.

The choir was organized in May 1983 by Norman Menhorn, who also directs the vocal choir of the Berlin Church. Bells were bought with money from memorial donations from members and friends of the congregation. Twelve additional bells were purchased last November with a memorial gift from the estate of Eunice Glessner. Robes

for the choir members were purchased by the Young Adult Sunday School Class.

One of the choir's early appearances outside of Berlin was at the 1983 General Conference. The group also performed at the Pennsylvania District Conference in July of 1984.

Last December was a particularly busy month for the young people. In addition to making a number of appearances in their home church, they accompanied the 85-voice Berlin Community Choir in its annual Christmas cantata on December 16, gave a Christmas concert at the Vinco Brethren Church on December 23, and appeared

on WJAC-TV's *Morning Break Show* on December 24.

It looks like 1985 will be another very active year for the choir. In addition to receiving many requests to play in churches, they plan to attend the American Guild of English Handbell Ringers Festival in April and to make a tour of churches in Pennsylvania and Delaware this summer.

—reported by Norman Menhorn

Newark Church Receives \$1,500 Memorial Gift

Newark, Ohio — A memorial gift of \$1,000 originally presented to the Glenford, Ohio, Brethren Church recently became a gift of \$1,500 to the Newark Brethren Church.

Parker Mack made the original gift to the Glenford Brethren Church in 1976 after the death of his aunt, Della Mack. But the Glenford Church was closed in 1977, and the money was never used. The heirs requested that the money be given to the Newark Church, to which Mack agreed.

Parker Mack is a descendant of Alexander Mack, one of the principal founders of the Brethren movement. He and his wife Pearl were active members of the Glenford Church until it closed, and they still live in the Glenford area. The Mack's daughter, Shirley, and her husband attend the Newark Church.

—reported by Pastor Stephen Cole
Newark Brethren Church



Berlin handbell choir members are (front row, l. to r.) Scott Landis, Christine Horner, Debbie Paul, Missy Horner, Jeff Kimmel, Linda Hoyman, Amanda Bockes, (second row) Jeremy Hay, Corey Will, Jill Meyers, Michelle Wyant, Jodie Meyers, Thad Will, and (behind) their director Norman Menhorn.

Photo by Robert Brant



Photo courtesy of *The Daily Reporter* of Derby, Kans.

Mulvane Celebrates Centennial, Dedicates New Fellowship Hall

Mulvane, Kans. — Members and friends of the Mulvane Brethren Church celebrated the church's 100th anniversary October 14 with a centennial worship service during which they dedicated the church's new fellowship hall, a noon meal, and an afternoon service.

Rev. Albert Curtright, pastor of the Cheyenne, Wyo., Brethren Church until his retirement last July, was the speaker for both the morning and afternoon services. The dedication service during the morning worship hour included the dedication of a number of gifts to the church as well as the new fellowship hall.

The afternoon service included letters from former pastors and friends not able to attend, remarks from members of the congregation, a review of the church's history, recognition of senior members and Christian workers, and special music by "The Gospelaires," a quarter from Winfield, Kans. There was also a display of the church's history and memorabilia.

Among those present for the centennial celebration were the two people who have been members of the congregation for the greatest number of years — Otis Schaper, 96, whose parents were charter members of the church, and Effie Millen, 95.

The Brethren Church of Mulvane was organized February 28, 1884, by Dan Harader, a circuit preacher. There were 11 charter members, who met in homes and in area schoolhouses. The church continued to be served by circuit preachers until 1898, when Rev. L.G. Wood of Ft. Scott,

Kans., became the first resident pastor. Two years later the first building was constructed four miles east and one mile south of Mulvane at a cost of \$1,000 plus volunteer help. At that time the congregation was known as the Bethel Brethren Church.

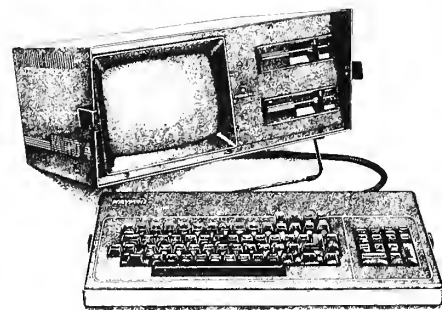
The building remained on this site until 1946, when it was dismantled and moved to Mulvane. An addition was built in 1954, nearly doubling its size, and a new fellowship hall was completed last year. Rev. David Powell, the church's present pastor, has served the congregation since 1979.

—reported by Mrs. Lee Howard

Sarasota Church Celebrates Thirtieth Anniversary

Sarasota, Fla. — Informal moments by the pastors, special music by the "Quartet of the '70's," and recognition of charter members, former moderators, and out-of-town guests were features of the 30th anniversary celebration held Sunday evening, November 4, at the Sarasota First Brethren Church.

Mr. Leo Elliott presided over the service, which also included a telephone call (heard by all) from the church's "founding daughter" and member emeritus, Esther Mohler of Warsaw, Ind., a vocal solo by John Hamel, and a slide presentation. The slide presentation not only showed historical events in the life of the church, but also included taped messages from former associate pastors and from the church's current semi-



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nary students, Mitchell Funkhouser and David Stone. A special poem, "I Will Build My Church," was written for the celebration by Mrs. Walter Davis.

Dr. J.D. Hamel has been senior pastor of the congregation since February 1, 1960. During his 25-year ministry the church has grown to its present membership of 768. Currently serving with him are Associate Pastor James Koontz, Evangelism and Missions Pastor Ken Solomon, Administrative Assistant Rev. Eugene Beekley, and Director of the Visitation Ministry Mr. Lynn Stump.

Fremont Pastor Sponsoring Two Vietnamese Refugees

Fremont, Ohio — Rev. Harold Walton, pastor of the Fremont Brethren Church, believes in putting into practice Jesus' words, "I was a stranger and you invited me in."

Pastor Walton is currently sponsoring two Vietnamese refugees who are making their home with him in the Fremont parsonage. The two Vietnamese men are Nhan Nguyen and Binh Vo.

Nhan, 26, was born in Cantho, Viet Nam, about 175 miles south of Saigon.

He joined the South Vietnamese Army when he was 16 and fought for one and one-half years until the communists took over his country. After working at several jobs, he was taken into the army by the communists. Conditions were so bad that he and three friends fled from Viet Nam in a small boat. After spending 14 days on



Photo by Michael Lee Matesick
Pastor Harold Walton (center) with Nhan Nguyen (left) and Binh Vo.

the sea without water, they were rescued by a fishing boat and taken to Thailand.

Nanh stayed in Thailand for a year, then was allowed to go to the Philippines to study English for possible resettlement in the United States. Six months later he came to the States. He has been with Pastor Walton since

Legislation is Passed To Create and Fund U.S. Institute of Peace

St. Petersburg, Fla. — The 98th Congress of the United States passed legislation last year to create and fund a **United States Institute of Peace**, having as its stated purpose "to establish an independent, non-profit, national institution to serve the people and the Government . . . on the means to promote international peace and the resolution of conflicts among the nations and peoples of the world without recourse to violence."

Senator Mark Hatfield was instrumental in attaching the proposal for the institute to a Defense Authorization bill last June, and it was signed into law by President Reagan on October 19, 1984.

Such an institute was proposed in various forms as far back as to Benjamin Rush, who signed the Declaration of Independence. More recent efforts focused on establishing a National Peace "Academy" comparable to the military academies at West Point, Annapolis, and Colorado Springs.

But the title was changed to "institute" to focus attention on purpose and activities rather than on location, to

clarify that it will not be a degree-granting institution or the equivalent of the military academies, and also to keep its bureaucracy from burgeoning.

Consequently, there will be no central building erected. Rather, the institute will function at several centers that are parts of existing places of study and dialogue.

The Peace Institute is to receive \$16 million over the next two years to promote research and training in negotiation and conflict resolution. It will be open to both American and foreign scholars.

Rev. Phil Lersch, chairman of the Brethren Peace Committee, suggests the following things Brethren can do to support the Peace Institute:

(1) Pray for the appointment of the best possible board of directors (11 to be named by President Reagan within 90 days of January 20, 1985, plus four ex-officio members).

(2) Share this information with other members of your congregation and with people in your community and encourage their support for the institute.

(3) Request further information by writing to the National Peace Institute Foundation, 110 Maryland Ave., NE, Suite 409, Washington, DC 20002.

last July. His father, brothers, and sister still live in Viet Nam, but his mother died in 1976.

Binh Vo, 19, comes from a family of fishermen. Prior to 1975, his father was a soldier in the South Vietnamese Army. When Binh turned 18, the communists tried to make him join the army, so he decided to escape. He and some friends fled on a boat that took them to Indonesia. Following a year in that country during which he studied English, he was allowed to enter the United States as a refugee. He arrived in Fremont last August. His family continues to live in Viet Nam.

Both men are presently working as dishwashers at a Holiday Inn. Binh, however, only works weekends. During the week he attends a vocational school, where, among other things, he is studying auto body repair. Nhan did some welding in Vietnam and has been taking several evening courses in welding at the vocational school.

The two men also help around the Fremont church. They frequently clean the building and during the summer months took care of the flowers. Soon after they began working at the Holiday Inn, the hotel replaced all of its carpet, and the two men got the old carpet for the church. Then they personally laid carpet in the church kitchen and on the stairs to the second floor.

According to Pastor Walton, Nhan grew up as a Catholic and seems to trust in the Lord. Binh was a Buddhist, but told Pastor Walton recently that he believes that Christ died for his sins. Pastor Walton was able to get a number of Christian tapes in Vietnamese from Far Eastern Broadcasting Company, and Nhan and Binh listen to them frequently.

According to Pastor Walton, the two men are making a lot of progress in adjusting to the United States and should soon be able to make it on their own. Nhan now has his driver's license and Binh has his permit, and they have purchased a car.

Though Pastor Walton rather than the Fremont Church is sponsoring the two men, the church has grown to love them and is helping in various ways, particularly by providing meals for the three of them.

This is not Pastor Walton's first experience at having Vietnamese refugees live with him. In 1980, while pastoring the Johnstown, Pa., Second Brethren Church, he hosted a Vietnamese man and his son who were being sponsored by that congregation.

—reported by Mrs. Ruth Ross

Lathrop Church Steals Pulpit From Pastor on Appreciation Day

Lathrop, Calif. — The congregation of the Lathrop Brethren Church stole the pulpit from Pastor James Sluss on Sunday, December 16, in order to surprise him and his family with a special appreciation day.

Chuck and Gail Poindexter opened the worship service that morning with a vocal duet, during which Pastor Sluss made his way to the platform. But following the duet, Moderator Poindexter told Pastor Sluss that he

was dismissed for the remainder of the service and should please be seated with his family. A shocked pastor took his place with his wife Lois and their children, Paul and Gayl.

The secret of the day was revealed when the primary children unrolled a banner that read, "We appreciate you — Pastor, Lois, Paul, Gayl." The teenagers taped the banner to the front of the church.

With the secret revealed, the service continued with a prayer of apprecia-



The Sluss family with part of a banner expressing the appreciation of the Lathrop congregation visible behind them.

Photo by Jim Johnson.

tion by Deacon Bill Hubble followed by the reading of I Thessalonians 5:11-13 by Marilyn Shafe. Moderator Poindexter then read a letter from Marsha Anderson, a member of Pastor Sluss's former congregation in Indiana, expressing her love and appreciation for Pastor Sluss and his family.

This was followed by a special tribute to each member of the Sluss family. Rita Colter, Paul's sixth grade teacher, paid tribute to Paul; Don Mullins spoke about Gayl; Denise Cas-

tle expressed her appreciation for Mrs. Sluss and also gave her a corsage; and Ed Christian paid tribute to Pastor Sluss. Several other members of the congregation also shared their expressions of love and appreciation for the Sluss family.

Special music during this time of appreciation was presented by Darlene Cox, who sang "My Tribute," and by Cindy Pride, who accompanied herself on a guitar.

At the conclusion of the appreciation service, Deacon Ralph Kullman presented the Sluss family a monetary gift from the members and friends of the church. Pastor Sluss was then given an opportunity to return to the platform, and he expressed his thanks for the events of the hour. He concluded the service by calling the children to the platform for the lighting of the third advent candle.

Following the service, a time of fellowship and refreshments was held in the church reception hall, which was decorated in burgandy and white with a centerpiece of a basketful of "Love Thoughts for the Sluss Family." Refreshments included punch, coffee, and cookies baked by Julia Kunter.

Rev. Sluss has pastored the Lathrop Church since January 1983. Prior to this he pastored the Dutchtown Brethren Church of Warsaw, Ind., from 1975 to 1982, served as Christian education director of the Nappanee, Ind., First Brethren Church from 1969 to 1975, and served as pastor and teacher at the Krypton, Ky., Bible Center from 1966 to 1969.

—reported by Maryann Kullman and Gail Poindexter

Vinco Congregation Surprises Pastor With Appreciation Dinner and Program

Vinco, Pa. — Members of the Vinco Brethren Church surprised Rev. and Mrs. Carl H. Phillips with a pastor's appreciation dinner on Sunday, November 4.

A program followed the dinner and included choruses led by James Mackall, vocal solos by Pam Vessey and Jacob Mackall, a biography of Rev. and Mrs. Phillips read by Wayne Botteicher, and a "This is Your Life" of the Phillipses conducted by Sara Jane Leckey. At the conclusion of the program, Moderator Donald M. Leckey presented a set of silverware to Rev. and Mrs. Phillips on behalf of the Vinco congregation.

Rev. Phillips has pastored the Vinco Church since 1976. Other Brethren congregations he has served are the Highland Brethren Church of Marianna, Pa. (1961-76), and the Fremont, Ohio, Brethren Church (1957-61).

Pastor and Mrs. Phillips were mar-



Ruth and Carl Phillips with the silverware given to them by the Vinco Church.

ried September 15, 1953, and have six children and three grandchildren.

—reported by Helen Mackall

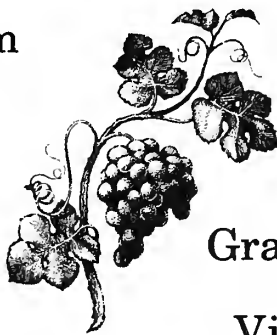
Fremont Members Surprise Pastor With Linen Shower

Fremont, Ohio — Thirty members of the Fremont First Brethren Church attended a covered dish dinner and surprise linen shower October 6 for Pastor Harold Walton to show their appreciation for his services to their congregation.

In addition to the shower, it was suggested that the ladies of the church continue to show their appreciation for Pastor Walton by inviting him and two Vietnamese men living with him to their homes for a meal or by taking meals to the parsonage.

Pastor Walton has served the Fremont congregation since September 1981. Prior to this he was pastor of the Johnstown, Pa., Second Brethren Church from 1976 to August 1981.

From The



Grape Vine

The Brethren Church of New Lebanon, Ohio, will hold a farewell for Pastor Donald and Charlene Rowser on Sunday afternoon, February 17, from two to five o'clock in the church fellowship rooms. Members of other Brethren churches are invited to attend. The Rowsers will move to Goshen, Ind., the last week in February, where Rev. Rowser will become pastor of the Goshen First Brethren Church.

The 1985 Brethren Pastors' Conference scheduled for March 9-12 in Pasadena, Calif., has been canceled. It was discovered that housing and dining facilities were inadequate for the conference. Attempts to make alternate arrangements were unsuccessful.

Part of the Lay Retreat scheduled for Feb. 24 - March 4 has been canceled due to a light response. Harry Dent, Director of the Billy Graham Lay Center, will speak Feb. 24 at the Sarasota, Fla., First Brethren Church and Gospel Singer Doug Oldham will present a concert at Sarasota March 1, as originally planned. But the rest of the retreat has been canceled.

William Murray, son of atheist Madalyn Murray O'Hair, will be the speaker for the Indiana District Rally scheduled for March 24 at 7:00 p.m. in the Manchester College auditorium at North Manchester, Ind.

The Milledgeville, Ill., Brethren Church will conduct a Lay Witness Mission March 8-10. Herbert Voights of Dwight, Ill., will serve as coordinator for the mission, and Larry Pettenger of the Milledgeville Church will serve as general chairman. Fourteen committee chairpersons from the church plus additional witnesses invited in to help will participate in the weekend mission.

Three new publications were added last fall to the list of products available from Brethren House Ministries of St. Petersburg, Fla. They are: **Learning to Use the Bible**, a 22-page book that helps teachers guide their students to understand the structure

of the Bible and find designated passages; **Genesis Learning Activities**, a 130-page book with 11 lessons and over 100 hands-on activities featuring Sarah, Abraham, Isaac, Jacob, and Joseph; and **Hunger Teaching Pictures and Learning Activities**, a packet of 16 World Relief pictures with accompanying descriptions and ideas for use in Sunday school classrooms.

World Relief of NAE sent \$60,000 to Ethiopia January 11 to aid famine victims in that country. The money was channeled through SIM International, an established mission in Ethiopia, to reduce administrative expenses. World Relief is committed to sending \$250,000 to Ethiopia in addition to its \$6.25 million relief and development ministries among African famine victims.

The National Convocation on Evangelizing Ethnic America set for April 15-18 will probe the challenge of evangelizing the twenty major ethnic groups in the United States whose

language or culture is not English. **D. and Mrs. Juan Carlos Miranda** are on the Central Planning Committee for the convocation, which will be held at the South Main Baptist Church of Houston, Tex., a church composed of four congregations — Hispanic, Korean, Cambodian, and English.

"Share the Hope" is the title of the worship service program prepared by the National Association of Evangelicals for use on **World Day of Prayer** March 1, 1985. The worship guide is available without charge from NAE, P.O. Box 28, Wheaton, IL 60189. (Indicate number of guides desired.)

A record number of just over 18,100 college students attended **Urbana '84**, the triennial student missions conference sponsored by Inter-Varsity Christian Fellowship December 27-31. The students were confronted with the challenge of evangelizing the world's "unreached people," the three-quarters of the earth's people who have never had the opportunity to say yes to Jesus Christ.

Goldenaires

Cale and Nora Gilbert, 50th, January 31. Members of the Dayton Hillcrest Brethren Church.

Raymond and Kathleen Dunn, 50th, January 13. Members of the Loree Brethren Church.

John and Celia Lichty, 60th, December 17. Members of the Falls City First Brethren Church.

Weddings

Carol Tomlinson to Ray Swetish, December 29, at the Ardmore First Brethren Church; Gene Eckerly, pastor, officiating. Bride a member of the Ardmore First Brethren Church.

Emily Carter to Gary Herring, December 27, at the Dayton Hillcrest Brethren Church; Dennis J. Wilson, pastor, officiating. Bride a member of the Hillcrest Brethren Church.

Betty Newendyke to Jeff Renne, December 14, at the Milledgeville Brethren Church; George Solomon, pastor, officiating. Bride a member of the Milledgeville Brethren Church.

Sharon LaPorte to Jeffrey Eschhofen, December 7, at the Bryan First Brethren Church; Marlin McCann, pastor, officiating. Bride a member of the Bryan First Brethren Church.

Darla Grace Holsopple to Philip Stanley Smith, December 1, at the Vinco Brethren Church; Carl H. Phillips, pastor, officiating. Bride a member of the Vinco Brethren Church.

Rebecca Shriner to Lyle Pettinger, November 10, in Pennsylvania. Groom a member of the Milledgeville Brethren Church.

In Memory

George Hunker, Sr., 87, January 1. Member of the Falls City First Brethren Church. Services by Jim Thomas, pastor.

Mary Winfield Adams, 77, December 24. Member for 19 years of the Dayton Hillcrest Brethren Church. Services by Dennis J. Wilson, pastor.

Mrs. Erma Benshoff, 76, December 21. Member and deaconess of the Johnstown Third Brethren Church. Services by Duane Dickson, pastor.

Reva Mahoney, 80, December 21. Member for 57 years of the Elkhart First Brethren Church. Services by Daniel Gray, pastor.

Lawrence M. Johns, December 13. Member for 50 years and deacon emeritus of the Hagerstown First Brethren Church. Mr. Johns was also a former member of the board of trustees of Ashland College and Seminary. Services by Harold Barnett, pastor, and Rev. John Mills.

Charles Herbert Ecker, Sr., 76, November 29. Member of the Edgewood Church of the Brethren and friend of the Linwood Brethren Church. Services by Rev. Hayes Logan and Rev. Robert Kephlinger.

George S. Jones, October 29. Member for 50 years and deacon of the Hagerstown First Brethren Church. Services by Harold Barnett, pastor.

Membership Growth

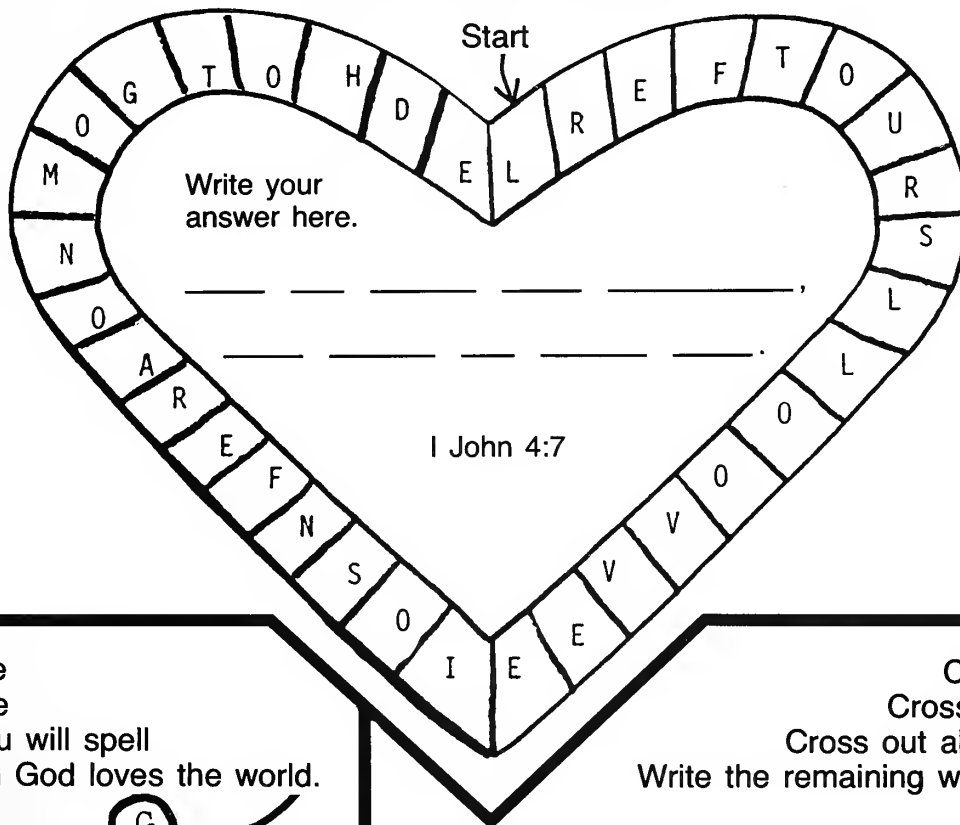
Vinco: 5 by baptism, 1 by transfer
Fremont: 8 by baptism, 2 by transfer
Waterloo: 3 by baptism, 1 by transfer
Milledgeville: 10 by baptism
Cheyenne: 13 by baptism

Little Crusader

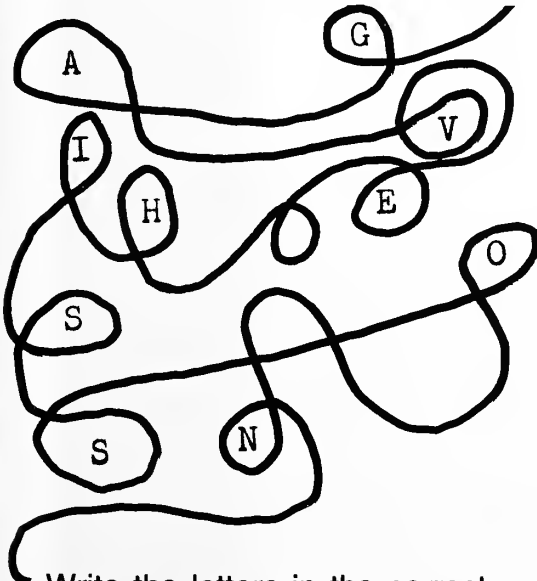
Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

February is a month when we think about love because of Valentine's Day on February 14. The Bible says that God is love and that we love because God first loved us. The activities on this page will help us think about some of the other things God's word teaches us about love.

Moving clockwise, skip every other letter to find this message.
Go around the heart twice.



Follow the line that circles the letters and you will spell out how much God loves the world.



Write the letters in the correct order in these hearts.



Color all ♥'s red.
Cross out all the Q's.
Cross out all number words.
Write the remaining words on the line.

Q B Y ♥ O N E T H I S ♥ A L L
F O U R M E N ♥ W I L L S I X
K N O W ♥ T H A T T W O Y O U
F I V E A R E ♥ M Y T H R E E
D I S C I P L E S ♥ T E N I F
Y O U ♥ H A V E O N E L O V E
F O R T E N E A C H E I G H T
Q S E V E N Q O T H E R T W O

_____ John 13:55

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren

A Challenge to Get Involved

The following letter was sent to Rev. Kenneth Sullivan, president of the National Board of Christian Education, in response to his letter seeking support for the BCE and its program.

It is being shared here, with the writer's permission, because of its reference to an article that appeared in the November EVANGELIST and the writer's testimony to the influence that article has had on her life. Perhaps this letter will serve to challenge others to action.

Dear Mr. Sullivan,

I am all for BCE, but I think that when people are educated in the Christian life and ministries, the knowledge should be carried out in all areas. In the November issue of the EVANGELIST, James Black wrote about abortion and about what is going on. It opened my eyes, and I joined the **Right to Life organization** because I wanted to know what was actually

going on and to do something about it.

I informed the church that a film on abortion would be shown on such and such a date and time and that it was important for Christian people to see it. I was the only one there from my church, so the next Sunday I informed my Sunday school class. I got such comments as this: "I don't believe in abortion, but it's too horrible. I don't want to get involved." Another said, "I think the Right to Life organization stick their noses in places where they don't belong." And another, "I don't think that film should be shown in a church." Furthermore, no one in my class read the article in the EVANGELIST that James Black wrote.

The ninth chapter of Hosea tells us about abortion. Also Job 3:16 and Ecclesiastes 6:3. President Reagan wrote a book entitled *Abortion and the Conscience of a Nation* in April 1984. Since the *Roe v. Wade* Supreme Court

decision in 1973 to legalize abortion more than **15 million** unborn children were legally aborted — a figure that surpasses by more than **10 times** the combined total of American lives lost in all the nation's wars. And this includes abortions to the ninth month pregnancy.

There is so much more I could say, but my point is Right to Life needs money for literature. It's a nonprofit and non tax deductible organization.

I just can't understand why Christians people can turn their backs on such an important issue. We need to write to our lawmakers and do what we can. We are sending money and food to Africa, but we are starving and killing babies in God's Country, the U.S.A. We are taking a slide to Auschwitz. Let's change this law. We as Christians don't believe in drinking, smoking, dancing, fornication, adultery, etc. Well then, if we don't try to change this law, are we then guilty of condoning murder?

Name withheld

Berlin Senior Saints Also Having "The Time of Their Lives"

The Senior Saints of the Brethren Church of Berlin, Pa., were happy to read that the "Keenagers" of North Manchester, Ind., did what the Berliners had done — present the musical *We're Having the Time of Our Lives*. It gives a great testimony.

Our seed was planted and the nucleus gathered from our group of quilters. An invitation was given to any who wished to sing and proclaim, "We're having the time of our lives." A few non-quilters and some tenors and basses accepted.

We had our first performance during the morning worship on November 11. We accepted an invitation to present it the same evening in a neighboring Church of the Brethren in Beachdale, Pa.

Our handbell choir gave us some specials each time we performed. We also made some recordings. Norman Menhorn, our music director, makes sure all ages get into the act.

We're challenging Senior Saints from other Brethren churches to try it. You'll like it and agree with the In-

diana folks that "The longer we serve Him, the sweeter He grows."

M. GENEVA ALTFATHER
Berlin, Pa.

Evangelism Committee Recommendations Supported

I am greatly pleased with the recommendations of the Evangelism Committee as reported in the January issue of THE BRETHREN EVANGELIST (p. 22). I would like to encourage the support of these suggestions for implementation.

REV. TERRY LODICO
Pastor, Medina Bible Fellowship
Medina, Ohio

The rule which governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it.

J. Wilbur Chapman

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MARCH 1985

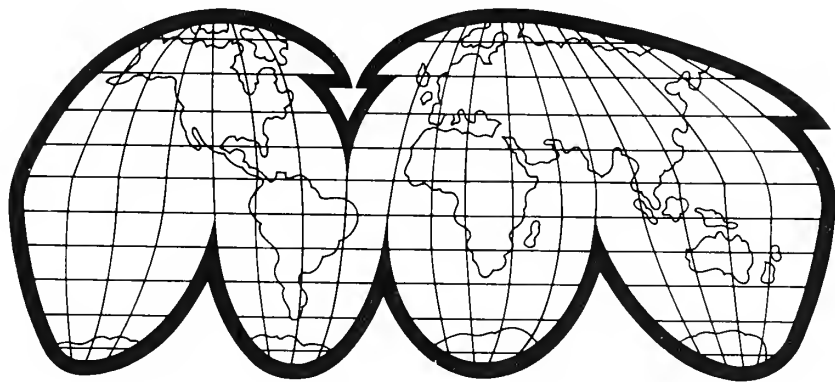
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"Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven."

Matthew 18:3

Developing a Global Vision



by
**John
Maust**

Winners or Losers?

DID YOU KNOW that you are a part of a convention with over 18,000 losers in attendance? This is the question that Columnist Bill Chickering put to delegates attending Inter-Varsity Christian Fellowship's recent Urbana student missions conference.

What did Chickering mean? Were these students really losers?

They certainly weren't losers in the academic world. Many of them were students in the best colleges and universities in the United States and Canada. I met postgraduates involved in city planning, research chemistry, and a variety of other highly technical fields.

Not only were the delegates smart, they also showed a sense of humor — even after five grueling days of meetings. Leaving Urbana for Chicago's O'Hare airport, a student asked the bus driver, "If we miss our plane to San Francisco, can you just drop us off there?"

In addition, delegates were polite. "They don't get impatient like the people at the University of Illinois basketball games," said a hot dog vendor in the school's gymnasium, where the plenary sessions took place.

Losers in what sense?

In short, you couldn't find a sharper, more attractive and committed group of young people than those attending Urbana '84. So how were they "losers"?

Perhaps they were losers in the sense that they lost out on their Christmas vacation. Many gave up

time with family in order to attend the December 27-31 convention. Others spent precious dollars on registration and travel costs.

But I never got the impression that delegates felt they were sacrificing anything. On the contrary, these 18,100 delegates acted like they *wanted* to attend this meeting — billed as possibly the largest Christian missions conference ever held.

It would be hard to get that many college students out for free pizzas, let alone for a missions convention. So could all 18,100 of them really be wrong, or "losers"?

Looking out for Number One

Yes, at least in the eyes of a world that urges, "Look out for Number One." That message doesn't always come through in baldly egotistical terms. More often it's a wee, seductive voice that says, "Go ahead. Get your degree and find that good job. Buy a house, make a few investments, raise a nice family. Fulfill yourself."

I wonder if in our churches this same "me-first" orientation hasn't also crept in. God is someone who helps us lose weight or build a bigger sanctuary. We want spiritual gifts so that we can feel important, not necessarily so that we can serve more effectively. Meanwhile, thousands outside our church walls are ignored and go thirsty for a deep drink of Christ's living water.

Urbana delegates wouldn't short-change the importance of a career and of using God-given abilities

in the marketplace. But I sense that they meant to put God first. They would offer their acquired skills to Him and in the service of others.

Many went to Urbana (and even more came away from there) with the intention of offering themselves to God so that the gospel might be preached to all nations. They didn't go there to get their ears tickled.

And Urbana speakers laid it all out on the table. "If you cannot shine for Jesus Christ at home, please don't come to Africa," said one speaker.

"The front line in world evangelization is the word of God and prayer," said another, getting down to basics. "The most strategic step we can take from here is in our quiet time tomorrow."

"There's a place that only you can fill within the Kingdom of God!" challenged evangelist Billy Graham. "Are you willing?"

Having heard all this, most Urbana delegates knew the implications of making a commitment to serve God here or abroad. Let us pray that all those who did make that commitment will follow through. As an Inter-Varsity staff member told attenders, "Enthusiasm is easier than obedience."

But what a thrill seeing 18,100 people gathered together for a conference on world missions! I've never seen so many "losers" with such winning smiles.

Winning by losing

"You have heard Christ tell us that the way we must find ourselves is to lose ourselves — that the way we must learn how to live for Christ is to learn how to die," Chickering concluded.

Apparently, what it comes down to is this: This whole question of "losing" blurs and disappears when we capture God's vision with its eternal perspective. Take it from one who did die in the line of service, the late missionary Jim Elliot, who said, "He is no fool who gives up what he cannot keep to gain what he cannot lose." [†]

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"My name is

NICODEMUS . . .

. . . and I would like to say a few words to the Brethren people of the mid-1980's.

"I am sure you know who I am: I have been read about, talked about, and preached on literally millions of times. I have often been misunderstood and maligned. Therefore I would like to have a few moments of your time to present myself before you. I, like you, want above all things to be understood! And further, I want to encourage you in your efforts to become more effective in communicating the Good News about Jesus Christ to your age and your sphere of influence.

"You know that I was a Pharisee. The Pharisees were something like a denomination within Judaism. We felt it was our chief responsibility to keep a 'hedge about the Law' — to protect the Law from losing its preeminent place in the life of our people, to preserve its authority, and to enforce its precepts. To be sure, we weren't always appreciated for doing what we considered to be our primary duty, but we were very conscientious in trying to carry it out.

"In addition to being a member of that group, I also had the distinction of being on the Sanhedrin, a 70-member board of elders comparable to your Supreme Court. We served as the ultimate interpreters and enforcers of the Law. Being on the Sanhedrin was the highest honor I ever received, for it made me part of the nobility.

Rev. Moore is pastor of the St. James, Md., Brethren Church.

This is the second in a series of articles focusing on Jesus' encounters with individuals during His earthly ministry. The articles in the series are being written by various persons.

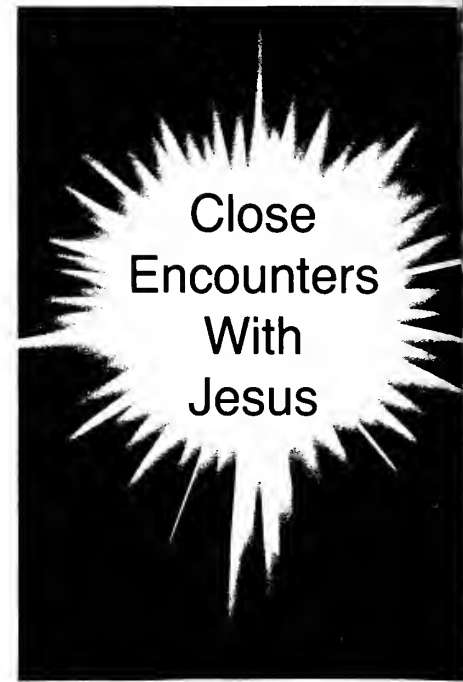
"I had devoted all my life to the understanding of the Law. Though I enjoyed this, I nevertheless had a sense of incompleteness in what I was doing. My hunger drove me to devote an extraordinary amount of time and energy in searching the ancient writings. I was hoping to find what the psalmist of old had found when he wrote, 'Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore' (Ps. 16:11).

Why I went to Jesus

"I believe God gave me, above my comrades, an openness to His light and truth to accompany this hunger of my heart. It was the combination of openness and hunger that caused me to search out Jesus and arrange an appointment with Him.

"Jesus could not have gone unnoticed in Jerusalem. He was doing things and saying things that captured the attention of crowds of people. Those of us who felt it was our exclusive responsibility to teach the people the way of God were offended that someone from a low-class area like Galilee could be getting such a response from people. People didn't listen to us like they listened to Him. But His divine approval (at least in my mind) could not be denied. I wanted to speak to Him myself just to see what He possessed that might satisfy my hunger and also further the cause of Judaism among us.

"So, I made arrangements to meet Him after nightfall. People have accused me of being afraid to be seen with Him. But my primary reason



for meeting Him at night was that I would not forfeit my ability to influence my colleagues on the Sanhedrin, should the opportunity arise. If I had openly met with Him and openly professed Him, I should have lost my authority among my colleagues, not to mention the possibility of losing my position itself.

"As I look back, the latter did enter my mind, but I now see it in a different light. My exalted position is not nearly so important to me now as it once was. I would give up all for Him now, if I were asked to do so. But let me advise you of this: perhaps you are in a difficult position regarding giving open testimony of Jesus Christ. If you throw all caution to the wind, you may find that you will not be able to recover your standing among your peers. Then, if a more opportune time to say a word in His behalf presents itself, you will find that you have lost their respect and all chance of gaining a hearing from them.

"I admit (I admitted to Him) that I was greatly impressed by the supernatural signs Jesus performed. They got our attention! They got every one's attention! I expected Him to say something about this, especially since that was the first thing I said to Him. But I was in for the surprise of my life. Instead of giving some explanation for His miraculous powers, He confronted me with a statement I did not comprehend at first. I was interested in the Kingdom of God, even as He was; but He told me I would not so much as see the

Kingdom of God unless I was born again, born from above!

"I had always thought that if one were so blessed (as I was) to be born Jew, one was *already* in the Kingdom of God. And if that were not enough, then surely such a one as I, who had devoted his whole life to the learning and practice of the Law, would not be denied entrance to God's Kingdom! If I was not already a citizen of that kingdom, then who possibly could be!

"I suspect you also meet people from time to time who are depending upon certain favorable external circumstances (such as being born a citizen of the United States or of Brethren parents) or their own efforts at being good moral people to gain them a place in the Kingdom of God. But the first thing I learned from Jesus that night was that these things mean nothing! That's right, NOTHING! He said what I needed was a totally new start!

stand what it means to be born again. They insist, as I once did, that this is something they themselves could achieve by 'trying harder.' And there were others you have met who were not open to a new start because they felt locked in to their past and did not see how they could break away from that which had become the very fabric of their life. Please be patient with these people, even as Jesus was with me. Use the apparent impasse to show that the change He requires is something only He Himself can accomplish by His Spirit.

"Jesus went on to explain to me the mysterious aspect of this working of the Spirit. He invited me to listen to the wind. One cannot understand the origin or the destiny of the wind, but one can feel its breath on one's face. Even though I could not understand the details of being born again, Jesus said I didn't need to know its source before I could ex-

not have sufficient information or understanding. And I, above all others, should have understood the things of which He spoke!

"Then Jesus began to open to me the deeper truths for which my heart hungered. I referred to Him as 'a teacher come from God'; He referred to Himself as 'the Son of man which came down from heaven.' This is what I *really* wanted to know: was He really the Coming One? Was He our Messiah? I, along with many of my countrymen, had been keeping a keen eye fixed upon the horizon for the appearing of the Messiah, who would come and set us all free and restore the Kingdom of Israel. Up until this time I had not seen anyone who held any promise of being that one. But I could not escape this Man! He spoke to my heart!

Life through His death

"He left me in a quandry, however, for He began to show me that the way to life (which I was seeking) would come through His death. I was not prepared for that. He compared Himself to the life-restoring serpent Moses had made in the wilderness. He, too, would be 'lifted up' (I knew that meant crucifixion), so that any who looked to Him in faith would be given everlasting life. That is why He came, He said.

"I didn't perceive His meaning at that time, but the truth He imparted began to grow and swell inside me like a seed in fertile soil. If you recall, I tried to defend Him once among the council members, but my advice was vehemently repudiated. I was not to be denied however. After my colleagues had carried out their sinister plot to execute Him (my association with them at that point ceased to be a matter of pride), my good friend Joseph and I made it a point to help provide for His burial. I wanted to show, even if it was too late, that in my deepest self I believed in Him and was loyal to Him.

"I realize that I am enigma to most of those who read of me in the pages of the Bible. But let me assure you, given who I was and where I served, that I believed! And remember, if it were not for my inquiry, you would never have heard the greatest verse in the Bible: 'For

(continued on page 11)

"Remember that it took at least two years before my first dialogue with Jesus bore fruit in my life. Don't try to close every inquiry immediately. Allow time for the Spirit to do His work in a person's life."

"I thought what He said was absurd, and I told Him so! I had quite a few years behind me (one does not get to be a member of the Sanhedrin in his youth). How could I (or anyone, for that matter) become a part of the birth process all over again! My mother wasn't even living!

"Even giving His words a figurative meaning was preposterous. Judaism was my mother and the Law was my father! I bore their characteristics indelibly upon my soul! I had conformed my life to their image! How could I sever myself from this and begin all over again? I could not do this, I told Him. I just couldn't do it! And, do you know, He agreed with me? He said, in effect, 'You're right, Nicodemus, you cannot do this. You alone cannot accomplish this new start. Your new birth must be accomplished by the Spirit.'

"I am sure you have encountered people who were unable to under-

perience it. Nor did I need to know where all it might lead before I could enter into it. He only asked me to trust myself to it.

"I am sure there are many people just like me who seek to understand before they are willing to commit themselves. To be sure, a certain amount of information is necessary in order to make a basic commitment to anything. But postponement for lack of understanding could be fatal. One cannot understand fully what it is like to be married, for example, until one is married! All the explanation in the world will not replace experience!

"Some of you Brethren are pastors, missionaries, and Christian educators. You committed yourselves to these tasks before you fully understood what you were undertaking (if one ever fully understands such things!). I was learning from Jesus that night that one must not procrastinate simply because one does

ALCOHOLISM:

Is it a Problem Brethren Must Face?

by Stephen Barber



ONE OF EVERY TEN DRINKERS develops a significant problem related to alcohol. In cultures and religious groups that frequently use and which tacitly allow or openly encourage the abuse of alcohol, the ratio may be even higher.

Surprisingly enough, however, those cultures and religious groups which advocate strict abstinence from the use of alcohol *also* have a high ratio of problem drinkers among those who drink. This stands in contrast to the *low* ratio of problem drinkers in cultures and religious groups that recognize alcohol as a gift from God and which strictly adhere to biblical commands *not* to abuse its use. And while we get caught up in the never-ending discussion of the "correct" biblical view of alcohol, *Brethren* people continue to be affected both *directly* and *indirectly* by problem drinking.

Acknowledging the problem

We must realize that whatever position we take regarding the use of alcohol, it will NOT prevent the occurrence of alcoholism. Our attitude may reduce or increase the rate of occurrence, but eliminating the problem is not possible even among *Brethren*. While elimination of the problem should be our goal,

Rev. Barber is pastor of the County Line Brethren Church, Lakeville, Ind. He is a Certified Alcohol and Drug Abuse Counselor and has served as a member of the Certification Board of the Indiana Counselors Association on Alcohol and Drug Abuse and also as president of the Indiana Coalition of Court Alcohol and Drug Services.

we are nevertheless forced to acknowledge and deal with problem drinking in our midst.

The causes of problem drinking and alcoholism vary from person to person and include physical, social, environmental, psychological, and spiritual factors. Like some other diseases, alcoholism is incredibly complex, and it escapes clear, precise definitions.

Alcoholism a disease

On the other hand, seeing alcoholism as a disease with recognizable symptoms and corresponding treatment alternatives has been extremely helpful to both alcoholics and counselors. It has helped counselors understand why problem drinkers fail to see the disease progressing as well as the alcoholics elaborate system of denial and minimization and the other "crazy" things they do. Once acknowledged, the disease concept of alcoholism also reduces the destructive blaming so often found among those involved.

At the same time, evangelical Christians repeat Karl Menninger's question, *Whatever Became of Sin?* They feel that calling alcoholism a disease removes sin and its consequences from their rightful place as a primary cause of the problem.

It may be helpful at this juncture to point out that *most* of our maladies are, in fact, the result of personal sin. Medical science increasingly acknowledges this fact. Obviously, lung cancer from smoking and obesity from overeating are results of personal sin, as some preachers are quick to declare.

But we are also beginning to understand that ulcers (as well as many other gastrointestinal ailments), some back problems, rashes, heart problems, headaches, colds and perhaps some cases of cancer are directly related to our disobedience to the Lord's command not to worry or be anxious about even the necessities of life. Yet preachers don't have as much to say about this.

We need to acknowledge that the sinful causes of alcoholism do not discount the disease concept, but actually support this concept. And as a result, we should treat this disease just like other diseases.

A fresh look at alcoholism

As Christians, then, we are compelled to take a fresh look at alcoholism. As we do so, we gain new insight into Christ's words, "You hypocrite, first take the log out of your own eye, and *then* you will see clearly enough to take the speck out of your brother's eye" (Matt. 7:5, NASB, emphasis added).

Too often we see the alcoholic as a victim of his own devices without seeing the same about ourselves. We see him as one blinded to the reality of his problem by his selfish motives, while we *worry* about how we can possibly juggle the budget to pay next week's tithe. Or we think that he rightly deserves the severe consequences of his self-imposed destruction, as though the same thing *never happens* to us (while we nurse an ulcer or a headache).

Until we are able to see the
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Pastor Don and Sandy Wagstaff with the city of Johnstown in the background.

A Contented Pastor In a Tough Place

by Douglas S. Denbow

CONTENTED PEOPLE EMIT signals. Pastors are no different. And when both a pastor and his wife transmit contentment, you sense a magnetic field surrounding you. Pastor Don and Sandy Wagstaff are this kind of couple. When you meet them, their sense of well-being slowly engulfs you.

Last summer I was flown to Johnstown, Pa., by a friend, Roger Osborn of Ashland, who is also a friend of the Wagstaffs. The main purpose of our flight was to bring a sound-technician back to Ashland. But Roger mentioned that we would also have dinner with some friends of his whom I might remember from when they lived in Ashland.

We landed in Johnstown, Roger called the friends, and soon we were touring Johnstown in the back of Don's 1972 Chevy, a legacy from Sandy's mother, who died last year.

As I listened to the three-way con-

versation, I tried to pinpoint exactly what it was that Don did for a living (I didn't yet know that he was a pastor). Was he a teacher enjoying his summer vacation? Was he a steelworker laid off from the Bethlehem Steel Mills?

"And to think that you are a pastor!" Roger exclaimed to something witty Don had said.

So that was it: Don was a pastor. And yet I detected none of the aloofness nor the anxiety tinged with pain that often occurs in graying pastors. Here was a man at peace with himself.

"What is your affiliation?" I asked.

"The Brethren Church," Don replied. "I graduated from Ashland Theological Seminary several years ago."

"You're a late comer into the

ministry," I said. How did you experience the call?"

"I was working with youth in our former church home. We loved it, and the kids seemed to respond. So we got excited."

At that moment we passed the Walnut Grove Church of the Brethren. "I spoke to a group of laymen right there this morning about this very subject," Don said.

"Are you in a ministerium?" I asked.

"No," Don replied. "So many pastors from all kinds of churches here work together in so many different ways that there isn't much need to be in a ministerial association."

"I read in *Guideposts* that Johnstown, with unemployment over 22 percent, is actually seeing the divorce and crime rates drop and church attendance increase," I said. "Is the point simply, as *Guideposts* says, that people here have a long history of giving and helping each other through various crises, such as the floods and now the layoffs and plant shutdowns?"

Sandy confirmed this, noting that their church had recently gained two walk-in families from their predominantly Roman Catholic neighborhood. "One family came in one day when the weather was too bad for them to get to their church, and the other had a car breakdown. So they began walking to our church. Both have stayed."

"Don, what is the strongest feature of your ministry?" I asked.

After a long pause, during which Sandy wondered if he had heard my question, Pastor Don replied, "I would say that it is that in the couple of years we have been here, we have seen the people grow personally."

Hearing this answer, I understood the reason for the contentment that Don and Sandy transmit. [†]

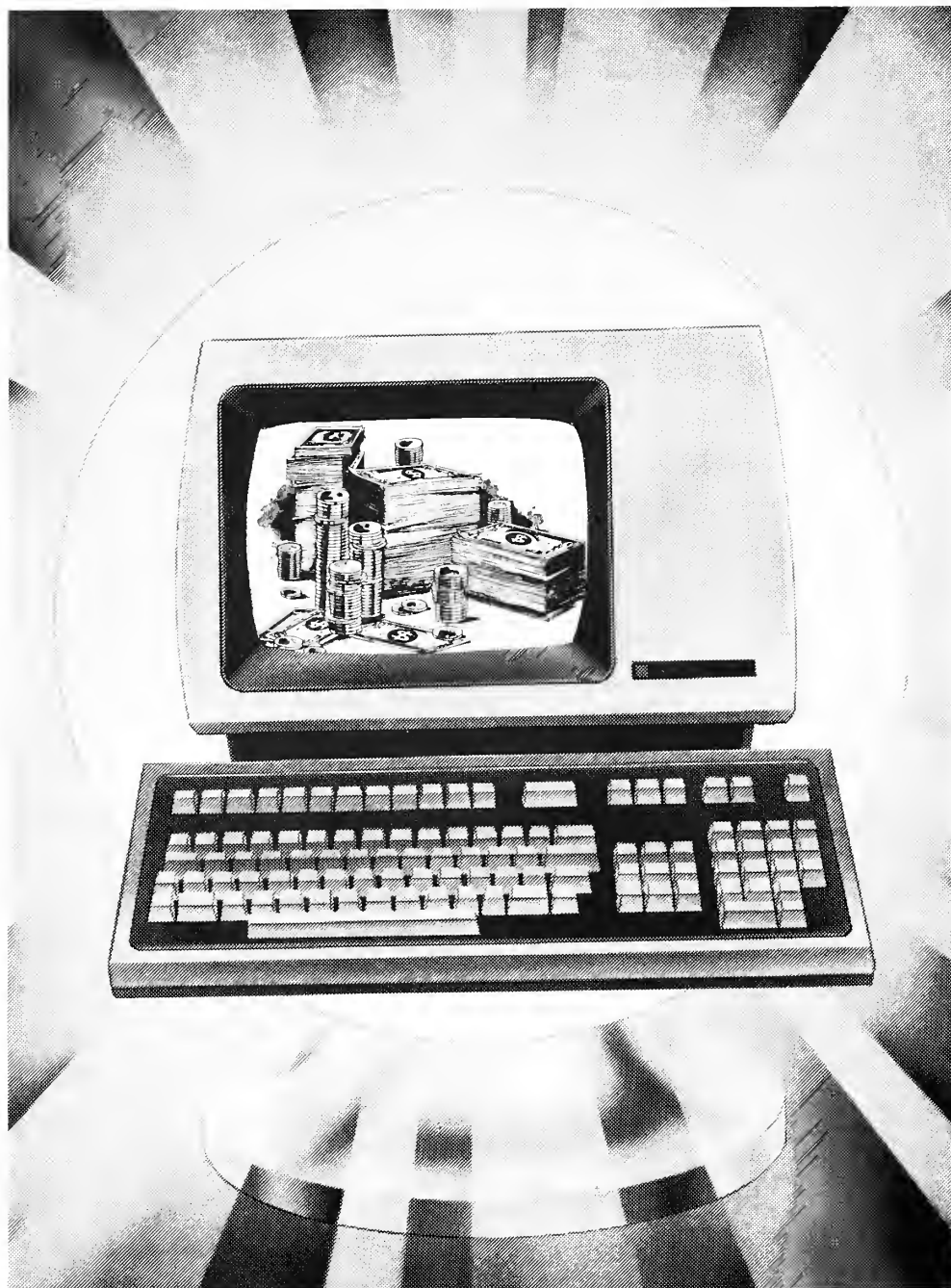
ALCOHOLISM

(continued from previous page)

alcoholic as identical with ourselves — in need of the love and mercy of Almighty God — we shall remain Pharisees, too blind to acknowledge our own affliction. In my opinion, this is the goal of Al-Anon or of any constructive therapy for family and friends of those with a drinking

problem — to help them get "the log out of your own eye"! I have often seen alcoholics begin to respond favorably once those surrounding them got healthy.

Let us resolve, therefore, to help our afflicted brother or sister, while looking at ourselves, lest we forget our shortcomings and foster the growth of a similar kind of blindness. [†]



Counting the Cost of a Computer

Second of two articles on computers in the church.

by David L. Stone

SHOULD YOUR CHURCH purchase a computer? This question does not have a simple answer.

Mr. Stone is a senior at Ashland Theological Seminary, a student pastor, and a member of the Sarasota, Fla., First Brethren Church. He wrote this article using the word processing program of his personal computer.

A computer will not solve all of a church's problems. Nor will it save a church money. In fact, it will probably cost the church more than it will save. Seldom will a reduction in staff be made possible by introducing a computer into a church.

The real benefits of a computer are in making more data available and in enabling work to be done

with greater accuracy. Letters can be written faster and more easily with a computer. Reports can be better organized and also updated immediately before meetings. Membership information can be more complete, making it less likely that quieter members will be forgotten. Computers can also do the repetitive and boring tasks, freeing up the church staff for more creative work.

Drawbacks of a Computer

But these benefits need to be weighed against the drawbacks of implementing a computer system in a church.

The most obvious drawback is the cost. Most Brethren churches would need only a microcomputer. Even so, a microcomputer system can cost \$5,000 or more, depending on the software and accessories purchased. Can the benefits of a computer justify this cost? The answer depends on the circumstances of the particular church.

The most important consideration is the size of the congregation. In a small church, the cost per person of a computer is high — fifty dollars or more per member. Also, the need for a computer is less than in a large church. This suggests that there is a cutoff number under which a computer is not worth the cost. Most experts estimate that this falls within the 100- to 250-member range. Churches under this size probably could not justify the cost of a computer. Prices are falling, however, so even these churches may find it practical to purchase a computer in the future.

The second drawback to consider is the difficulty of introducing something new. How receptive to a computer are the persons who will use it? If they are resistant to the idea, it would not be advisable to rush into a computer purchase. But even if they are receptive to the idea, they will still need to be trained to use the computer. Many computer retailers offer training courses for their customers. Courses are also offered by colleges and vocational schools. Are these available in your area, and if so, at what cost?

The third drawback is that some people decide to purchase a computer because they are intrigued by

he novelty of this new technology. For such people, computing can become an end in itself instead of a means to an end. Such people usually waste more time in unnecessary programming than they save by using the computer for important work. The choice of whether or not to purchase a computer should be based on sound management criteria, not on personal curiosity.

Computers are not practical for all churches. Each congregation must examine its situation and decide whether it can justify the costs. Here are some factors to consider.

First, list the tasks in your church that could be done better with a computer. Second, list the tasks that would only be possible with a computer. Third, estimate the amount of time that would be saved on all tasks by using a computer. Finally, decide what each of these is worth to the church. When all this has been done, weigh these benefits against the cost of owning a computer.

If possible, the entire membership of the church should participate in this decision-making process. There will be less resistance to the final decision if everyone participated in making it.

Steps in Purchasing a Computer

The decision-making process does not end once a church makes up its mind to purchase a computer. The next big task is to decide which system to buy. There is such a variety of computers and prices that this is no easy decision. The following section attempts to provide a careful procedure for buying a computer system.

The first step is to acquaint yourself with this new technology. It is necessary to have a general idea of the uses and capabilities of computers. One way to begin this process is to read the article "Is There a Computer in Your Church's Future?" in last month's issue of the EVANGELIST. You can also visit a computer store, talk to someone who is already using a computer, or subscribe to a computer publication. But don't get bogged down in trying to understand exactly how computers work. Concentrate instead on how they are commonly used.

When you are familiar with the

basics of computers, you can begin defining how the computer will be used in your church. Will it be a personal tool for the pastor, or an office system for the entire staff? Will it be used mainly for word processing or also for other tasks? Your answers to these questions will influence your final choice of a computer system.

What products meet your needs?

Once you have a general idea of how the computer will be used, you can begin looking at available products that might meet your needs.

"Computers are not practical for all churches. Each congregation must examine its situation and decide whether it can justify the costs."

You will need to study both the computer itself and the software that it will run. The computer (or hardware) is the actual machine and the software is the instructions that tell the computer what to do — enabling it to become a word processor, a financial analyzer, or any number of tools.

It is important to know that any particular make of computer can only run part of the available software. For example, an IBM PC computer cannot run software designed for the Apple IIe computer. Buyers must decide which software they will use before determining which computer to buy.

Some people hire a consultant at this point. This is an individual or company that knows computers and that will work out a solution to meet your needs. This is a good shortcut, but it is not always practical. For one thing, hiring a consultant is expensive. For another, it is not easy to find a consultant familiar with the special needs of churches. Few of

them know the specific software available for churches.

Most Brethren churches will not find it necessary to hire a consultant since they will not be purchasing a really expensive computer. A reasonable alternative is for a member of the congregation to become thoroughly familiar with both the computer market and the needs of his or her church. Then that person can work with a retailer to determine the best computer system to meet those needs.

What hardware do you need?

The next step is to determine your basic hardware requirements. Will you need more than one disk drive? Will you need a large memory capacity? The software you purchase will determine in part the answers to these questions. What kind of printer will you need — a letter-quality printer that produces typewriter quality print, or a dot-matrix printer that forms letters out of small dots? The latter prints faster, but the quality of the print is not as good. Finally, will you need a modem — a device that connects a computer to a telephone line? Make a list of these needs before you consider specific brands of computers.

The information you have gathered up to this point will help you take the next step — the evaluation of available computers. Just among microcomputers there are a wide range of products available today. Look them over carefully. Pay special attention to the quality of both the keyboard and the video display. You should also look ahead to the future needs of your church. Some computers are more expandable than others.

The actual purchase

The next step is the purchase. Do not rush this step. By shopping around you can usually save a third of the cost. But consider more than price. Service and support are also very important. Check warranties and service contracts. Also check what training the dealer provides.

This process takes time, patience, and homework. But carefully working your way through this process can make the difference between buying a powerful, useful tool, or an expensive doorstop. [†]



FACING TODAY'S ISSUES



The Professional Ministry

by Gene R. Hollinger

MOST OF PROTESTANT Christianity accepts the concept of a professional, paid, full-time pastor. But is hiring one man and paying him a full-time salary to do the work of the church a valid practice?

In I Corinthians 9:7-23, Paul says that the Lord commands that those who preach the gospel should receive their living from the gospel (see particularly v. 14). But offerings were used to help all members of the body, not just pastors. And it is unclear from I Timothy 5:17 whether elders were to receive double *honor* or double *salary* for their service.

The institutionalization of the church encouraged the development of a paid ministry. And the Age of Scholasticism with its emphasis on formal training in theology brought about the professionalization of the ministry.

But do scholars (particularly young men straight out of seminary) make the best pastors? Paul warns against the novice as leader (I Tim. 3:6). It takes time to integrate faith into life. How can a man lead the church if he has not had much experience caring for his own family, home, and business. Perhaps someone who has already made a living through a skill, a trade, or in business has a greater appreciation for life and a greater ability to lead.

This does not mean that we should ask all full-time pastors to go out and get jobs in the secular world. No, the paid ministry is not the problem. The problem is the unscriptural dependence on one paid professional

to do the work of the church.

Let us look at some of the problems that the abuse of the paid, professional ministry brings.

Congregations prepare contracts stating (sometimes in great detail) what the pastor is to do. But very little is stated about what the congregation is to do. A lot of contracts contain mostly financial and benefit considerations.

Some say the question is whether a pastor serves for love or money. It is not either/or, but both/and.

The contention that today's man of the cloth must have four years of college and three or four years of seminary to be able to reach our society can leave out the Holy Spirit. In Acts 4:13, Peter and John are called unlearned and ignorant men. But they were still effective because they had been with Jesus and because He had sent His Spirit into them to empower their ministry.

To say a person cannot reach others because of a lack of education is to negate the power of the Holy Spirit. The Spirit blows where He wills, not just in our churches or our educational institutions. In saying these things, I am not being anti-education, only pointing out the limits of education.

Alexander Mack was a miller. Henry Holsinger was a printer. The Progressives advocated a paid ministry, but many of the early elders still had other sources of income. Their church salary was not their sole source of livelihood.

From its beginning in 1708, the Brethren movement emphasized the priesthood of all believers. The church today needs to beware of making the paid pastor a priest instead of letting him be one of the believers exercising his gifts.

The elevating of one person (the paid professional) above others is

detrimental to the church. The early Brethren didn't even have raised platforms in their meeting houses so that the elders would not be elevated. Putting a pastor on a pedestal leads to a "holy man" concept that may work against the concept of the priesthood of all believers. This was not much of a problem for early Brethren since they had a plurality of elders.

How much of our church budget is made up of pastor's salary and benefits? Lyle Schaller, a church growth consultant, says that when more than half of a church's budget goes for pastoral support, the church is in trouble.

Perhaps some of our smaller churches should look into the possibility of having a plurality of unpaid or partially paid elders, thus freeing up more of the budget for outreach evangelism, and quality ministering. John Long, Jim Naff, and Charles Lowmaster are examples of bi-vocational pastors serving healthy congregations.

Is the local flock of sheep to go and find a hireling to lead and feed them? Or are the sheep to raise up a shepherd from their midst? The hireling or nomad from many miles away may not care for the sheep, as Jesus showed in John 10:12-13. In fact, the hireling may use his talents or abilities to build up a church for himself.

Sometimes the church chooses the charisma and popularity of a Saul rather than the wisdom and proven faithfulness of a Samuel. They want a pastor (king) like other congregations (nations). He must show his wares 52 Sundays a year at 11:00 a.m. and be on call the rest of the week. And he must be good, or how can we expect visitors to come back and eventually join? We'll lift up our

(continued on next page)

Rev. Hollinger currently pastors the Mt. Olive Brethren Church, McGaheysville, Va., and has served Brethren congregations in Indiana, Iowa, and Ohio. It should also be noted in connection with this article that he is a graduate of Ashland Theological Seminary.

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Opposes Pornographic Pollution

I have been asked by the General Conference Social Concerns Committee to share a concern I voiced at Conference in 1984.

Are you aware that pornography is sold openly in drug stores, grocery stores, and many family-type convenience stores where children can purchase it with no questions asked? The 7-Eleven stores are one of the worst offenders.

I called a concerned mother who related this experience. She was going through the checkout counter of her local 7-Eleven store and was embarrassed when she saw pornographic literature openly displayed. She wanted to protest to the checkout girl, but chickened out.

At home she questioned her three teen-agers: "Have you seen it?"

"Yes."

"Have you purchased any?"

"No." (They knew their parents' viewpoint.)

"Do you wonder what's in it?"

"Yes!"

"What about your friends, do they buy it?"

"Oh, yes."

This prompted her to go to her parish priest and ask permission to solicit parishioners after each Mass to join her in a peaceful protest in front of several 7-Eleven stores. But in spite

of nationwide demonstrations, most 7-Eleven stores refuse to discontinue the sale of pornographic literature. On the other hand, many stores, like Kroger, have discontinued selling such literature.

The Brethren Church has joined in the concern. At General Conference last August we passed a motion stating "that as a denomination we express our **opposition to the sale of pornographic magazines** in convenience stores and super markets, that we develop an awareness of the depth of the problem and its implications for the church and the world, and that a letter be sent by the conference secretary to the Southland Corporation voicing our concern over the sale of such magazines in their 'family type' stores."

Note the section that states, "... that we develop an awareness . . ." This is our part. Discuss what can be done about this problem in your Sunday school class, organizations, W.M.S., and at work. But get concerned.

A well-informed source from which to obtain information is the National Federation for Decency, P.O. Drawer 2440, Tupelo, MS 38803. This organization puts out a magazine which is available at minimal cost — \$2.00 a year per family for a minimum of ten

subscriptions to one congregation.

I am also tired of being insulted in my home by sex-explicit programs and by the many slanderous remarks against my Christian faith. Writing the television networks is of little value. But writing to the sponsors of the shows in a kindly manner, stating that you will no longer buy their products, does get a response.

We need not retreat, but rather advance, against the sources of pornographic pollution.

JOANNE V. COLE
Levittown, Pa.

Disappointed With "Understanding Nicaragua"

Today I received the February issue of THE BRETHREN EVANGELIST. I look forward to receiving it and reading it the same day. Our church (Mt. Olive, Va.) has been a 100% subscriber for 15+ years.

I was very disappointed with the Peace Committee article entitled "Understanding Nicaragua." In my opinion this is a political issue and belongs in *Washington Post* or *New York Times*, not in a Christian spiritual magazine. Looking forward to seeing less political articles.

S.H. HINKLE, JR.
McGaheysville, Va.

Nicodemus

(continued from page 5)

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

"There are three things I wish to leave with you as you seek to extend the borders of His kingdom:

"(1) Remember that it took at least two years before my first dialogue with Jesus bore fruit in my life. Don't try to close every inquiry immediately. Allow time for the Spirit to do His work in a person's life.

"(2) Our dialogue demonstrated that Jesus knew exactly what I needed, that He understood me. You

may not be able to discern 'what is in man' as easily as He did, but please try to be a student of human nature so that you, too, will be able to give the proper word in a particular situation. That's quite an order, but that is how Jesus worked with me. He was flexible and adaptable! That, too, helped to bring me to faith in Him.

"(3) Even though the Apostle Paul said, 'Not many noble are called,' the gospel is for the nobility, too. Some will respond from among the upper class of society. There is more hunger there than we may realize, and Jesus Christ is able to meet that hunger, as I can personally testify.

"And so, I leave you. I hope you understand me better now. But what

is more important, I hope you have received some insight for sharing the Gospel of our Lord with your age and your sphere of influence." [†]

Facing Today's Issues

(continued from page 10)

minister and he'll draw men and women, boys and girls to our church. But if attendance and membership decline, it must be his fault, and time for a replacement.

As I stated above, this does not mean that we should ask all full-time pastors to go out and get jobs in the secular world. No, the paid ministry is not the problem. The problem is the unscriptural dependence on one paid professional to do the work of the church. [†]

Brethren World Missions Overview

WE ARE A SMALL denomination but one with an effective missionary outreach. This ministry is made possible by the faithful support of Brethren people for whom the Great Commission is a way of life.

Jim Black, the newly appointed Executive Director of the Missionary Board, and past director M. Virgil Ingraham recently returned from an administrative visit to our churches in India and Malaysia. The churches are on the move.

Rev. David Loi Lee-Hoot, Director of the Brethren Mission in Malaysia, is located in Jahor Bahru. Rev. David Chew pastors the growing church in Penang. The church in Malaysia is struggling for national recognition, which it may never receive. But Christ is being proclaimed to the young and old at every opportunity.

In India, Rev. K. Prasanth Kumar and over 60 national pastors are involved in Brethren Missions. In addition to the church at Rajahmundry and the many village churches, the work at Visakhapatnam has been revived under the leadership of a new pastor. The Brethren in India also work through the Brethren Mission hospital, the mobile clinic, schools, an orphanage, and relief efforts in cooperation with World Relief.

In Colombia, the Logans and Dil-



Rev. David Loi Lee-Hoot (r.) and Rev. David Chew serve in Malaysia.

lards continue their efforts to bring about the establishment of a strong national church. The church has experienced considerable progress since its beginning in 1973, but a great deal of work is yet to be accomplished. Major decisions about property and personnel must be made. There is a continuing need for capable leadership and finances for a growing church.

Located in Argentina are the Aspinalls, the Winters, and Allen Baer. There, in spite of political turmoil and extremely high inflation, The Brethren Church is growing. In the Nuñez congregation alone nearly 40 new believers are being prepared for baptism. It is the desire of the Argentine Brethren to launch out with their own foreign mission-

ary effort. Soon this may become reality.

Juan Carlos Miranda is giving capable leadership to our work in Mexico. With the arrival (from Argentina) of Juan and Amelia Arregin, we will see a new thrust in this neighboring country. We have established work in Mexico City and in Tijuana and look for the early day when this church is expanded.

Always there is the need for personnel, finances, and the prayerful concern of the Brethren. We believe that missions has one aim — "to seek and to save that which was lost" (Luke 19:10). And so we are indeed "fellow workers" together with God (I Cor. 3:9). To us has been committed the "ministry of reconciliation" (II Cor. 5:18). [†]



Dr. Juan Carlos Miranda (r.) welcomes Juan and Amelia Arregin to Mexico City.

Our First Year in Bogotá

by Chantal Logan

IT WAS TWO IN THE MORNING on December 29, 1983, when we arrived in Bogotá, the capital of Colombia, where we would be making our new home. We could hardly keep our eyes open (even Mark, and he

Mrs. Logan and her husband, Mark, are Brethren missionaries serving in Bogotá, Colombia.

was driving!). But we still had to find our way around this huge city of eight million people to our final destination — and a warm bed.

That was more than a year ago. Since then we have mastered the art of speed reading the names and numbers of buses as they fly by, have learned how to flag them down anywhere (even in the middle of in-

tersections), and have developed the ability to fight oncoming traffic to get aboard the buses without getting hit! When it comes to driving, we have learned that there is only one all-important rule, and that is that all rules can be broken. So expect anything!

But what you heard about Colombia in the past year probably had



A worship service in the Villa del Rio district of Bogotá.

nothing to do with the hazards of riding buses or driving. International news from Colombia focused on the precarious truce between the government and the guerrilla fighters, the assassination of the Minister of Justice, the bombing of the American Embassy, and the threats on the lives of American citizens (the last three items all related to the fight against the powerful drug dealers).

How have we fared in all of this? Maybe Mark's mother and sisters should be the ones to answer this question. During their brief visit here in April, they had the "thrill" of riding a tourist train that was held up by guerrillas.* Guns and Molotov cocktails in hands, the guerrillas took over the car in which we were riding, gave speeches, distributed literature, and finally departed with a warning not to move for 20 minutes. After they left, Mark's sister, Susan (who is a registered nurse), went to another car to attend a policeman who had been shot in the head and was lying in a pool of blood. How is that for a start?

Our second experience of this kind was when we came home one evening after church to find that our house had been burglarized. The burglars had broken the locks to the doors and stolen more than \$2,000 worth of personal and mission belongings. But miraculously, they left

*See "Visit to Colombia brings unexpected excitement for Logan family" in the July/August 1984 *EVANGELIST* (p. 19).

the video equipment and Mark's shop untouched!

To finish this impressive list of events, let me add that I was involved in a car accident in which I ran into the back of a truck. The front end of our car was demolished, but praise the Lord, I came through without a scratch! As you can tell, our guardian angels have been busy.

Why we came to Bogotá

Contrary to what you might think from the above, we did not come to Bogotá because we thought life in Medellín was too dull. We came because the national church decided to establish a Brethren church in Bogotá in the district of Villa del Rio, where Carlos and Sofia Cuadrado would initiate the work. The church asked us to help the Cuadros and also to eventually start a work in our house in another part of the city. It was also agreed that Mark would open a Christian audio-visual center here as a branch of Servicom in Medellín. Our work was all laid out for us, and we have been trying to meet these challenges the best we can.

In Villa del Rio, we have been knocking on doors, sharing "The Four Spiritual Laws," teaching classes on the family, and starting a discipleship program. We hold weekly prayer meetings and monthly prayer vigils and have Sunday night services. We also have a children's hour on Saturdays, and

get together for fellowship meals.

The results of this work have fluctuated. Sometimes our group has been "big" (as many as 30). Other times it has been very small. There have been times of great enthusiasm and periods of discouragement. After a year of laboring, we have a nucleus of committed people who form a loving community, a larger number who have been reached through visitation, and the well-established Christian witness of Carlos and Sofia.

A deep conviction

Above all, there is a deep conviction that the Lord wants us to establish His church in this community. There is still no other church in the neighborhood, and a whole section of new homes was added during the past year. In addition, we have discovered a great need in the many broken families in the area. The people are open to the gospel, but reluctant to become committed.

Since we have been spending more time than we anticipated in Villa del Rio, we have had the opportunity to do little more in our neighborhood than get to know the neighbors. In fact, the kids have made most of the contacts. Our outreach strategy in this area has been to rent an office with a storefront in an apartment complex and use this as a meeting place. Right now it is housing the audio-visual center. I have been receiving training in family counseling through an extension program of a Christian University and am hoping to start a counseling program in this office soon, as time and health permit.

The audio-visual center, Servicom, is growing and doing very well. The video recording ministry is being used by many churches. We also have a series of programs for pastors and leaders on video-cassette. Another Christian group is about to turn over the administration of its films to Servicom, thus making it the largest Christian film library in Colombia, with nearly 100 titles.

As I look back over the past year and try to evaluate it, I have mixed feelings. I can see both blessings and

(continued on next page)

Experiencing Answered Prayer in Medellín

by Robert D. Dillard

"... yet I will rejoice in the LORD,
I will be joyful in God my Savior."

THIS VERSE comes in the middle of a really beautiful promise from Habakkuk 3:17-19 that has been the source of strength in tough times for Juanita and me. If you are presently facing difficult problems or a crisis at home, at work, in your studies, or in your ministry and feel down, drained, or completely exhausted, consider this passage of God's word. Meditate and pray on it and wait for the presence and promise of the Lord.

In the midst of our own struggle for God's direction in our lives, we have been able to minister to a number of other people who are facing crises — whether physical, emotional, or financial — by trusting in the Lord. Let me give a few examples to illustrate to you once again how concerned God is for us.

Ligia Restrepo began attending our Sunday morning prayer and Bible study a year ago, suffering from depression and worrying over just about everything. At that time one of her major concerns was her daughter's asthma.

The believers here quickly took to the task of prayer, and we anointed the little girl. We also prayed for Ligia, realizing that she was no doubt part of the problem. The Lord answered our prayers and Maria Isabel never again experienced another attack of asthma. In addition, her mother was led to the Lord by one of our members and has grown tremendously in her trust in Him.

Other healings of a different nature have also taken place. Gloria came to one of our home prayer meetings after one of our members noticed that she was in need of consolation, love, and hope. She had

only recently given birth and now her husband had the child and was seeking some kind of legal separation from Gloria. She had arrived in Medellín from Bogotá, and though depressed, desired earnestly to believe that God could help her and bring her family together again.

We prayed with her and shared Scripture promises with her on a weekly basis, and soon she turned the whole matter over to the Lord. Or I should say, we all did! One evening she arrived at the prayer gathering grief-stricken, telling us that her husband was buying her a ticket to Bogotá and that he never wanted to see her again. The ticket was for Saturday, so by Friday we were telling the Lord that His reputation and ours was on the line, and we sought Him anew.

That day the husband's heart was changed. He begged his wife to return to him. We believe God's business is reconciliation, and we were thrilled at the joy He brought all of us with this answered prayer.

Another example of answered prayer in healing is the case of Juan Fernando. He was taking daily four different kinds of prescription drugs for his "nerves." Though an extremely intelligent young man, he

had very early in life learned to depend on drugs to help him over the bumps and grinds in life. He now has surrendered his life to Christ and has completely stopped taking the drugs. He depends instead on Jesus Christ.

Don't let anyone tell you that the Christian faith is irrelevant to today's world. There is no hurt that Jesus cannot heal and no problem that He cannot help us with. Jesus Christ continues to be, as He has been and will always be, the only one who can fill the void that exists in every living soul where sin has separated us from God.

Through the teaching ministry of the Holy Spirit in the Bible studies the time of sweet communion and intercession in prayer and fasting and their experiences in personal witnessing, the Colombians are becoming increasingly aware of a new and liberating lifestyle. The "confession" prescribed and recently re-endorsed by the Vatican has been of little comfort to the majority of young Colombians. Pray that many more hearts will be open to the liberating experience we casually call "the Christian walk." A personal encounter with God in Jesus Christ is still dynamite, Brethren! [†]

Our First Year in Bogotá

(continued from page 13)

hardships. But isn't that generally true of Christian living? Somehow we find it hard to fight against the philosophy of "easy, fast, and big successes" taught by our culture and adopted (unfortunately) by many Christian circles.

After seven years in Medellín and a year in Bogotá, I have come to the conclusion that there is no easy, painless way to live the Christian life. Despite all the Christian literature that offers us everything from five easy steps for Christian living to never-fail recipes for starting a church or ministry, experience and

God's word have taught us different lessons. Starting a new ministry takes a lot of prayer, a lot of work, and a lot of endurance. We cannot take the words commitment and sacrifice out of the vocabulary of Christian discipleship. The Old Brethren knew this, and that's why they sang "Count Well the Cost" at each baptism.

As Christians, we know what we are up against (Eph. 6:12). But we also know what we can look forward to. For this reason we consider it a privilege to work for the advancement of the Lord's kingdom here in Colombia and to be counted among His heralds. [†]

Rev. Dillard and his wife, Juanita, are Brethren missionaries serving in Medellín, Colombia.

Facing an Overwhelming Task in India

by K. Prasanth Kumar

WITH GRATEFUL THANKS to the Lord, we want to share some of the blessings of Jesus Christ in our ministry. We especially praise the Lord for the peaceful settlement of all matters related to the church in Visakhapatnam. We have been able to revive all Sunday morning services and also the regular prayer meeting on Fridays and women's meeting on Saturdays. We have also been able to open a sewing school as a self-help program for the poor in this city.

During the past year we held two major youth revivals that attracted many non-Christians. One was held in Visakhapatnam on June 9 and 10 and the other in Rajahmundry on November 25. Both were filled with fun, fellowship, prayer, and inspiring messages. The presence of the Spirit of God was evident at both meetings.

Our primary and almost overwhelming task in this country, where less than three percent of the population is Christian, is the winning of the lost to Jesus Christ. During the Lenten season we made a special effort to do just this. We held a series of cottage prayer meetings in the city and surrounding villages. In each place we made the home of a Christian a preaching point so that we could make contact with his non-Christian neighbors. Through personal witness and prayer, we were able to

lead several people to a saving knowledge of Jesus Christ.

During the year we had several special gatherings to meet specific needs of different members of our church. In each case we were able to present the gospel to curious, non-Christian onlookers. We held our annual convention in January in the village of Avanigadda. Festivals of Thanksgiving were held in Rajahmundry in March and in Visakhapatnam in November. Not only did we give thanks for what God has done for us, but we also raised money to help those less fortunate than we.

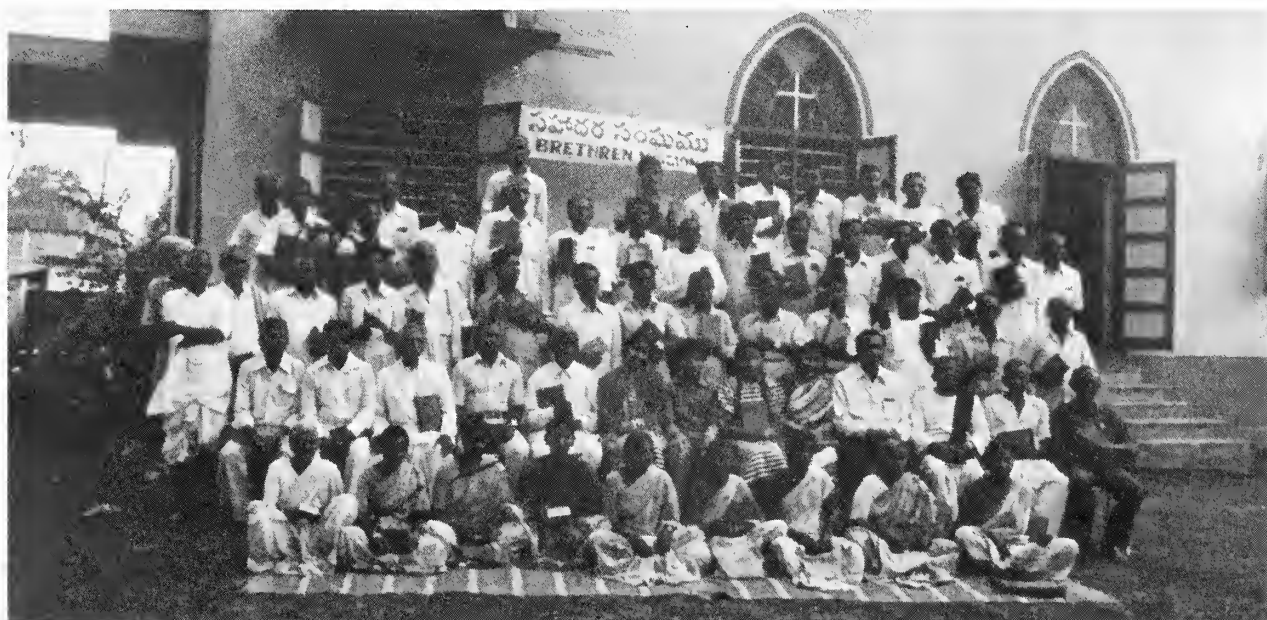
In December we held a retreat and training series for the laymen of our church to challenge them to use their talents to meet the spiritual and physical needs of their neighbors. Also in December, in addition to our Christmas program in the church, we presented a Christian play and a gospel film in a public auditorium. Many lives were touched and are still being touched because of these programs.

Just as Jesus is concerned about the total man, we too have been trying to help those around us who suf-

fer from poverty, malnutrition, sickness, and illiteracy. We have been doing this through our relief operations, which also provide temporary help for flood, cyclone, and fire victims. We also have several ongoing educational programs that help students learn a skill that will enable them to get a job. The Brethren Children's Home continues to provide a Christian home for boys that can no longer be supported by their families. Not only are we able to show others of the love of Jesus, but we also are able to present the Living Gospel.

A very important part of our outreach is the work done in the outlying villages. We have 59 evangelists who take God's word to these remote areas. We also have classes in literacy in about 30 villages and send the mobile medical unit out as often as possible. We use every opportunity possible to tell of the love of Jesus.

Thank you for your support in the past. We urge the continued prayers of all the Brethren around the world for our ongoing task of evangelism, the winning of the lost to Jesus Christ in India. [†]



Evangelists and vocational teachers at a workers' conference in Rajahmundry.

Rev. Kumar is National Director of the Brethren Mission in India.

Alive '85! An Inter-Church Evangelism Event

On April 11-14 members from six Brethren and Mennonite denominations will gather in Denver, Colorado, for a major evangelism event called "Alive '85." Though not one of the churches sponsoring the conference, The Brethren Church is cooperating in Alive '85 through the General Conference Evangelism Committee.

In the following interview conducted by Don Ratzlaff, Laban Peachey of Goshen, Ind., who is working part-time as coordinator of the conference, explains the purpose of Alive '85 and outlines what will take place in Denver.

Brethren people interested in attending Alive '85 should request registration cards from Rev. George Solomon, chairman of the General Conference Evangelism Committee, P.O. Box 638, Milledgeville, IL 61051 (phone: 815-225-7814).

Q. What exactly is Alive '85 and why should Mennonites, Brethren, Brethren in Christ, and Church of the Brethren be interested in it?

A. I think this event is a spontaneous expression of who we are as we practice our faith from the soul. We in the Anabaptist-Pietistic orientation have a tradition in evangelism that goes back 300 to 400 years.

The purpose of this event would be to celebrate the good news of the gospel, to underscore the evangelistic mission of the church, to inspire and call ourselves to renewed commitment to Jesus Christ, and to instruct and equip believers for the ministry of evangelism. Evangelism is happening in many ways in and through out varied ministries. We need a time of celebration and praise to God as we share with one another some of the many ways God's spirit is at work among us and through us.

Q. How did Alive '85 come to be?

A. About a year ago, the Council of Moderators and Secretaries (a consultative body of Mennonite and Brethren in Christ leaders who guide the process of inter-Mennonite cooperation) wondered whether it wasn't time for our respective groups to come together around our common commitment to church planting and evangelism. That group (COMS) doesn't have staff; their power base is their own denominations. They simply said, "Let's do it," then came back to their respective denominations to see how to implement it.

Q. What do planners hope Alive '85 will accomplish?

A. COMS members use three words when they talk about Alive '85: inspiration, instruction, and implementation. So we're emphasizing several things. One, that witness and evangelism will move from low priority to become a central emphasis in our church life. Two, that telling the Good News to neighbors and friends is a vital part of our worship and our normal church life, not a tacked-on emphasis. Three, that new and creative ways to share the gospel will emerge from the discussions.

In addition to these things, we assume there are people interested in evangelism, but who have little background in it. We hope they will come and pick up tools, inspiration, confidence, and vision. We want them to have access to the "high-profile" people in our conferences, but also to the ordinary church builders who are very successful at outreach.

Q. Who should attend Alive '85?

A. The emphasis is on a team of people — two to five — from each congregation. I don't want to make it sound as if ministers shouldn't come, but it should not be a ministers' meeting. It should include church leaders, but people who are "nobodies" also should come. They will hear how other congregations are working at church growth and will also have the opportunity to talk with trained helpers and specialists from our Anabaptist-Pietistic tradition.

Q. So this isn't another "folk gathering," where everybody and anybody should come.

A. Right. It should be people who are interested in evangelism and who want to work at it. One more thing: the teams that come should be made up of people who have enough assertiveness and initiative to go home to their own congregations and help make evangelism a high priority — not "big tent" evangelism, mind you, but telling the Good News to our neighbors. Alive '85 is not for the professional evangelist, it's a "common-folks" meeting.

Q. What kind of program can people expect?

A. Through our speakers, we will hear a call to biblical faithfulness in witness as an expression of who we

are, of what our congregations believe and practice. There will be workshops on "how-to" tools. It's an opportunity for the ordinary church member who's interested in outreach and evangelism to spend time with pastors, leaders, teachers, mission board staff — people who have had a special concern for evangelism. They will have an opportunity to hear from and talk to people with experience and expertise. They'll hear the stories and testimonies of people who have been saved through our evangelism, and attend an array of 70 to 80 workshops (four blocks of 20 workshops at a time, with repeats). They'll get a lot of good, practical stuff from people who have lived and experienced it. These are not a lot of "theory" workshops.

Q. Who are the speakers and what will be their focus?

A. We have several "high-profile" people from the various denominations who are known for their work in this area: Owen H. Alderfer from the Brethren in Christ, Jacob Tiltzky from the General Conference Mennonite Church, Henry Schmidt from the Mennonite Brethren Church, Myron Augsburger from the Mennonite Church, and Robert W. Neff from the Church of the Brethren. We made a decision that this meeting is for us that we have people among us who are experts and have the necessary experience. It's going to be our celebration with inspiration from our theological perspective.

There is one "outside" speaker: Frank Tillapaugh, author of *The Church Unleashed*. Tillapaugh is from Denver, and it was thought he could bring in what is happening on the local scene.

Q. How many people are you expecting to come?

A. The main auditorium of Denver's Regency Hotel is packed at 2,500 people, so we have to draw the line at that. When we began talking about that many people coming from our six denominations, I thought we were just whistling in the dark. But several church leaders have told me, "You're just not at the listening posts. A lot of people are planning to attend."

Q. How much will it cost to come?

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A Moment to Savor

by Wes Ellis

A long and arduous project came to an end October 21, 1984, with a piece of paper burning in a charcoal brazier. The brazier had been set up in the chancel of the Oakville, Indiana, Brethren Church, where all could see — and savor the moment.

This event had its beginning way back in the mid 1970's, when Oakville sold its parsonage and bought a house and the property adjacent to the church. The house was actually in worse condition than the parsonage. But often there must be a short-range sacrifice to achieve a long-range goal.

For a few years the project lay dormant as the congregation grew in spiritual strength, numbers, and financial capability. But the idea of a new parsonage simmered at the back of everyone's mind until a cold evening in January 1977, when it was brought up at quarterly business meeting. Support for the project was instantaneous, and a planning committee made up of Haldon Ashton, Kermit Cross, Adrienne Holsinger, Ernest Kern, and Richard Smith was appointed that evening.

Steve Ruster headed the committee, and that night he went home and dug his drafting table out of storage. For the next six months that drafting table dominated not only the music room but life in general at the Ruster home, as parsonage plans developed.

On July 10, 1977, the planning committee presented the plans to the congregation. The unanimous vote was a tribute to the foresight and hard work of the committee. They had thought about the exact location of the parsonage, who would build it, and even chosen the interior light fixtures. It seems they had thought of everything — everything, that is, except how it was to be financed. That was someone else's job.

The finance committee consisting of Peggy Coulter, Jerry Covington, Donna Nottingham, Bill Siewert, Richard Smith, and Ray Wright had also been doing its work. Calls had been made, letters sent out, support enlisted.

Prominently displayed in the church



Oakville Pastor Wes Ellis (left) and Head Trustee Don Siewert burn the parsonage mortgage.

foyer was a huge, stylized picture of the new parsonage. Its face had been carefully sectioned off into a multitude of bricks. When a fifty dollar commitment was made, initials were written on a brick. As the commitment was paid, the brick was colored in with a red pencil.

By fall of 1977 a sufficient number of bricks had been colored in to hire a contractor (Bob Taylor), and on October 16 Oakville celebrated a unique ground-breaking ceremony. A hay rope was obtained and tied to a slip scoop. Everyone in the congregation took hold and pulled. Perhaps as a forewarning of the problems that lay ahead, the rope suddenly snapped.

Many fell to the ground, but they got up laughing (an indication of their spirit), retied the rope, and pulled again. The ground was broken.

In June 1978 the Ellis family moved into the new parsonage and by fall was organized enough to hold a formal dedication ceremony on October 8. Rev. Virgil Meyer brought the message during the morning worship service. Then after lunch all were invited to the parsonage for an open house and the dedication service. The mood was set for the event by Oakville's own ladies' quartet, The One Accord. When Marie Clowdis, Deb Gourley, Betty Orebaugh, and Peg Smith sang

"Sweet, Sweet Spirit," a hush fell over the crowd gathered in the family room of the new parsonage. A simple prayer was offered in the presence of God.

Then our rope snapped. First the local Westinghouse plant began to lay off workers, affecting two of our families. Then layoffs began at Chevrolet, Guide Lamp, and Delco. One by one the effects were felt. Farmers were caught in the grips of leveraging. Business dropped off. What the economists called a recession gradually deepened into a full-blown depression. At its lowest ebb, 15 percent of Oakville Brethren's families were without employment, some for as long as three years.

God often, it seems, does things that defy logic. Though the rope had snapped, with God's help it was retied. And everyone pulled. Even though the next six years saw the worst economic time in half a century, the parsonage mortgage was paid off in July 1984 — on schedule.

The flame that caught and consumed the paper last October represented an end. But it was also a symbol of faith and faithfulness, of struggle and determination to keep one's commitments. Though the rope had snapped, God's people had gotten back up and pulled. And they had done the job. So it was fitting that there be a brazier set up in the chancel. In that brazier a simple piece of paper caught fire, flamed up, and was consumed, where all could see — and savor the moment.

Masontown Honors Pastor During Thanksgiving Meal

Masontown, Pa. — A Thanksgiving Dinner held November 16 at the Masontown Brethren Church had an added element — it was also a surprise appreciation dinner for Masontown Pastor Robert Byler and his wife, June.

Approximately 75 people shared in the turkey dinner sponsored by the deacon board. A love gift and several other gifts were presented to the Bylers.

Rev. Byler began his ministry in Masontown in September 1980. Prior to this he served as pastor of a church in New York City. From 1948 to 1967 Rev. and Mrs. Byler served as Brethren missionaries to Argentina. They are the parents of five children, one of whom is deceased.

Rev. Ellis is pastor of the Oakville, Ind., Brethren Church.



The congregation of the Garber Brethren Church during their 25th anniversary worship service, with Pastor Russ King in the pulpit. photo by John Rowsey

Ashland Garber Church Celebrates 25th Anniversary February 10th

Ashland, Ohio — The Garber Brethren Church of Ashland celebrated 25 years as an independent congregation February 10th with an anniversary worship service during the morning and an open house that afternoon.

Rev. Ralph Gibson, pastor of the church from 1972 to 1975 and cur-

rently pastor of the Meadow Crest Brethren Church in Fort Wayne, Ind., brought the message during the worship service. Rev. Smith Rose, moderator of the congregation, led the service, and Garber Pastor Russell King welcomed guests, led the responsive Scripture reading, and offered

the pastoral prayer.

Special music for the service included a selection by a women's trio (Marty Weaver, Janice Rowsey, and Joanne Kroft) and a vocal solo by Janice Rowsey. The prelude, musical interlude, and postlude were played by Mrs. Weaver and Mrs. Rowsey.

The Garber Church, located on Sherman Avenue on the east side of Ashland, was begun in 1948 as an outreach of the First Brethren Church of Ashland (Park Street). The mission congregation was originally called the Garber Memorial Brethren Church in honor of Elder A.L. Garber, who had earlier begun an outreach work in the area and who was instrumental in construction of a building. William Fells and Robert Holsinger served as pastor and teacher of the young congregation.

Action to charter the congregation with the Ohio District of Brethren Churches was taken in 1959. Then the following year the congregation sought incorporation with the State of Ohio, began proceedings to switch the deed from the First Brethren Church to the Garber congregation, and changed the name of the church to the Garber Brethren Church.

Attendance for the 25th anniversary service was 67.

—reported by Cindy Smith

"Get-Away" Fund Set Up For Pleasant View Pastor

Vandergrift, Pa. — In recognition of the need for pastors to escape periodically from the stress and strain of their work, the members of the Pleasant View Brethren Church have set aside monies which their pastor can

use for a "Get-Away Time" for himself and his family.

According to Ellie Lynch, Pleasant View's news reporter, this is not a one-time event and does not take the place of a special appreciation day. Rather, this will be an on-going fund which will be available every other month if desired.

The fund was established by the

Pleasant View Brethren to express their appreciation for lives dedicated to the pastoral ministry and to show their concern for the well-being of their pastor.

Rev. Keith Hensley currently serves the Pleasant View Brethren Church.

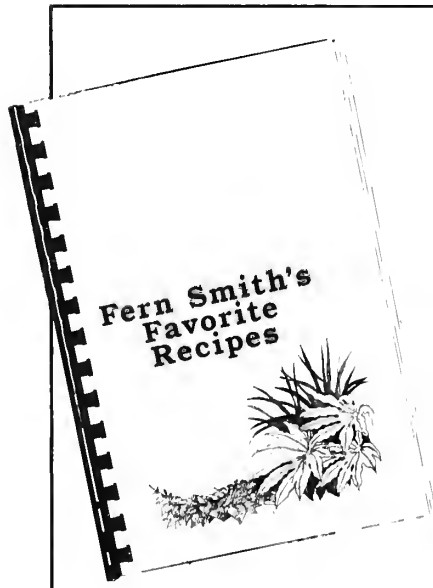
Alive '85!

(continued from page 16)

A. We've tried to keep the registration fee as low as possible: \$25 for an individual, \$40 for a married couple, and \$15 for young adults and college students. This event is a faith venture. Speakers are being asked to finance their own travel, and there are no honorariums for them.

As for lodging, compatible groups, such as families or groups of three or four men or women, can stack up in one motel room with sleeping bags if they want to. We also encourage people to contact their friends in the Denver area and stay with them. Meals will be moderately priced with several inexpensive restaurants and coffeehouses in the area.

Interested persons should send in their registration forms as soon as possible to make sure they get in. [†]



If you've ever attended a meal in Ashland sponsored by a Brethren committee or organization, then you've enjoyed a recipe from this book. Of if you were ever at Camp Bethany between 1959 and 1979, then you enjoyed many recipes which can now be found in . . .

Fern Smith's Favorite Recipes

Fern has been serving up delicious dinners for years. Now you can have all her favorite recipes and at the same time contribute to the Camp Bethany improvement fund. Fern served at the camp for 20 years and has graciously donated the proceeds from this cookbook to the improving of Camp Bethany.

To get your copy, send your address and \$5.00 to: Fern's Favorites
619 Park St., Ashland, OH 44805

Sarasota Church Honors Hamels For Their 25 Years of Service

Sarasota, Fla. — Few pastors spend 25 years serving one congregation. When one does, it is an accomplishment worth celebrating.

This was the case recently in Sarasota when members of the First Brethren Church honored Dr. J.D. "Bud" Hamel for his 25 years as their pastor and his wife, Jean, for her service as choir director and church organist.

International evangelist Dr. Dan Ankerberg was the speaker for the anniversary service, which was held Sunday afternoon, February 10. Also participating in the service were Chaplain Eugene Beekley (the church's Administrative Assistant) and Associate Pastor James Koontz. The service was planned by the 25th Anniversary Celebration Committee, chaired by Billie Barth.

Rev. and Mrs. W. St. Clair Benshoff provided organ and piano music for the service. Janet (Hamel) Solomon played a flute solo, and John Hamel and Joan (Hamel) Brenner surprised their mother by singing an original composition that Mrs. Hamel wrote several years ago.

Dignitaries attending the service included Sarasota Mayor Lou Palmer, who, with the city commissioners, presented a plaque to the Hamels; Jerry Hente, who, on behalf of the county commissioners, proclaimed February 10 "Dr. J.D. Hamel Day" in Sarasota County; and Chief Ed Jones, president of the Florida State Firemen, who presented the Firemen's Distinguished Service Award to Dr. Hamel, their state chaplain.

Plaques were also presented to the Hamels by the Brethren Hour staff,

the Spanish church which is directed by Rev. Kenneth Solomon, and the Sarasota congregation. Other gifts to the Hamels included a dozen red roses to Mrs. Hamel from the congregation, a hand-painted picture of the Sarasota church building from Mrs. Joe Miller,



Dr. and Mrs. Hamel with a cake baked for the celebration by Mrs. Al Miller.

and a love gift from members of the congregation and friends in the community of more than \$4,000 in a certificate of deposit as a "nest egg" for the Hamels' future.

Dr. Leroy Fulton, president of Warner Southern College, spoke during the morning worship service on the day of celebration. Total attendance for the morning and afternoon services was 978. A reception for the Hamels was held following the afternoon celebration.

When the Hamels began their ministry in Sarasota on February 1,

Blacksten, representing the Linwood trustees. They were welcomed to the community by Rev. Ken Fell, president of the Union Bridge Ministerium, and by Rev. Richard Sebastian, representing the New Windsor Ministerium.

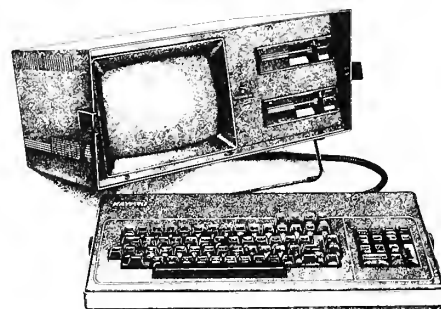
Also participating in the service were Linwood Moderator E. Buckley Garver, who led the service; Rev. Edward Schwartz, who offered the invocation and read scripture; and Rev. Hayes Logan, who gave the benediction.

Special music was presented by Mrs. June Keck and Mrs. Sandy Schwartz.

— reported by Helen Devilbiss

1960, the congregation had 70 members. During the next 25 years this number multiplied 11 times to the present 770 members. During this period more than 900 individuals were baptized and more than 1,200 were received into the church. Under Pastor Hamel's leadership the Sarasota congregation has also built an educational building and the present sanctuary, as well as starting a daughter church in Bradenton.

Dr. Hamel has also served Brethren churches in Fair Haven, Ohio; Lanark, Ill.; and South Bend, Ind.



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New Pastor Installed At Linwood Church

Linwood, Md. — Rev. Robert Keplinger was formally installed as the new pastor of the Linwood Brethren Church at a special service held Sunday afternoon, January 13.

Rev. Doc Shank brought the installation message, entitled "Ear, Thumb, and Toe." Rev. Richard Craver presented the charge to the congregation and offered the prayer of installation.

The Keplingers received the key to the church and parsonage from Wilbur

Pleasant View Member to Begin Tentmaking Ministry in Hickory, N.C.

Vandergrift, Pa. — Raymond Hesketh, a member of the Pleasant View Brethren Church, will be leaving his home soon to become a tentmaker in the new Brethren Home Mission Church in Hickory, North Carolina.

One of Hesketh's first concerns following his arrival in Hickory will be finding a job in order to support himself. A recent college graduate, he is both prepared and eager to put his skills to use in a profession related to his college major.

But Hesketh will be equally con-

cerned with becoming an active participant in the Hickory church, a congregation with approximately 25 regular attenders pastored by Rev. Robert Payne. He will seek to fulfill any task, ministry, or function requested of him by the congregation as he seeks to help the church grow and become strong in the Lord.

Hesketh became interested in becoming a tentmaker during the summer following his sophomore year in college. While attending General Conference in Ashland, he was challenged

by a speaker who stated that each Christian, each member of a church body, has a responsibility to serve Christ in his own way. The speaker noted particularly the need for individuals who would be willing to relocate in order to plant the seeds of new churches and who would then maintain a commitment to those seeds to nourish them and help them grow. Hesketh felt compelled at that time to change his college major so that he could prepare for this kind of service.

Hesketh, 22, is the son of Mr. and Mrs. Bill Hesketh of Kepple Hill in Vandergrift. He received his Bachelor of Science degree in accounting from Penn State University last December.

He has planned carefully for this aspect of his life and will soon realize his dream of becoming a tentmaker. Brethren are urged to pray for Hesketh as he relocates in Hickory, seeks employment, and becomes a part of the Hickory congregation.

—reported by Rev. Keith Hensley

Out-of-the-Ordinary Baptism Follows Afternoon of Recreation at Waterloo

Waterloo, Iowa — Fifty-four members of the Waterloo First Brethren Church recently witnessed an out-of-the-ordinary baptism.

The January 6 baptism was unusual in that it took place not in the church's baptistry, but in the swimming pool at the Edison Junior High School in Waterloo. The baptismal service came at the conclusion of a "gym and swim" — an afternoon of recreation — which the congregation held at the school.

Jim McCarty, Leslie Lamb, and Dyanna Lamb were baptized by Waterloo Pastor Lynn Mercer.

—reported by Kathryn Lichty



Dyanna Lamb (l.), Leslie Lamb, and Jim McCarty with Pastor Lynn Mercer in the Edison Jr. High School pool. photo by Elizabeth Dietz

Progressive Evangelism Leader to Speak April 29-30 at ATS Ministry Conference

Ashland, Ohio — Dr. George G. Hunter III, an internationally recognized leader in progressive Christian evangelism, will be the speaker for Ashland Theological Seminary's annual Ministry Conference scheduled for April 29-30.

Dr. Hunter presently serves as dean and professor of Evangelization and Church Strategy at Asbury Theological Seminary's School of Evangelism and World Mission. Before going to Asbury, he served six years as executive for evangelism for the United Methodist Church. He is also the author of several books, the best known of which is *The Contagious Congregation* (Abingdon, 1979).

His presentations at this year's Ministry Conference are intended to give practical, imaginative ideas to

pastors and church workers in the area of evangelism. He will speak at 10:30 a.m., 2:30 p.m., and at the Alumni Banquet at 6:30 p.m. on Monday, April 29, and also at 10:30 a.m. and 1:00 p.m. on Tuesday.

The registration fee for the two-day conference is \$25 by April 1, \$33 after April 1 (accompanying spouse, 1/2 of fee). Tickets for the Monday evening Alumni/Pastors Banquet in the Ashland College AC'cent Room are \$7.00. Overnight accommodations for the conference are \$10.50 per night for single room, \$15 per night for two persons in a double room.

For more information or to make reservations, write Ashland Theological Seminary, 910 Center St., Ashland, OH 44805 (phone 419-289-4142). Payment must accompany reservations.

Ashland College Receives Million Dollar Gift

Ashland, Ohio — Ashland College President Joseph R. Shultz announced recently that the college has received a gift of \$1 million through a unitrust arrangement.

The gift was given by Elizabeth Myers Mitchell, a former Ashland resident and long-time friend of Ashland College. It will be used to establish two endowed chairs at the college.

The Elizabeth Myers Mitchell Endowment will provide for the deans' chairs of the School of Arts and Humanities and of the School of Business Administration, Economics and Radio/TV. The trust will provide for the salary and benefits of the respective deans, with residual money to be used for faculty programs and enrichment in the two schools.

Dr. Donald Rinehart, dean of the School of Arts and Humanities, noted that Mrs. Mitchell and her family have been generous supporters of Ashland College for years, with much of their generosity directed to the School of Arts and Humanities.

Mrs. Mitchell is the daughter of Mr. and Mrs. Guy Chase Myers, both former members of the Board of Trustees of Ashland College. Myers Hall on the AC campus is named in honor of her mother, Kate Moore Myers. Mr. Mitchell's grandfather was co-founder of the F.E. Myers Company in Ashland.

Wayne Heights Pastor Honored For 14 Years of Faithful Service

Waynesboro, Pa. — Members of the Wayne Heights Brethren Church had an opportunity during a surprise pastor appreciation day on January 13 to pay tribute to Rev. Henry Bates for his fourteen years of faithful service as their pastor.

Rev. Bates had just concluded the morning worship service and was walking to the rear of the sanctuary when he was intercepted by the church moderator, Donald Kline. Mr. Kline said that he had an announcement to make that he wanted the pastor to hear. The announcement turned out to be a proclamation of pastor appreciation day and an expression of praise for the faithful service of Rev. and Mrs. Bates.

The proclamation commended Rev. Bates for his spiritually nourishing preaching and teaching and his outstanding leadership. His wife, Ruby, was praised for her faithful playing of the organ during all services, with particular mention being made of her punctuality.

Following the reading of this proclamation, the congregation sang "Blest Be the Tie That Binds," then adjourned to the social room for a meal and a time of fellowship. The meal had been prepared and placed on the tables without Pastor Bates's knowledge.

Prior to the day, church members had been encouraged to write out testimonials that they wanted to share

with Rev. and Mrs. Bates. During the fellowship time following the meal, these cards, letters, and notes were presented.

One theme that ran through nearly all the testimonials written for Pastor Bates was his faithfulness to the Bible in all of his teaching and preaching. A number of persons also expressed their hope that Rev. and Mrs. Bates would continue to serve the Wayne Heights congregation for years to come.

Rev. Bates began his fifteenth year of service to the Wayne Heights Church on January 17, 1985. Other Brethren churches he has served since being ordained in 1946 include St. James, Md.; Oakville, Ind.; Glenford, Ohio; North Manchester, Ind.; and Vinco, Pa. He also taught at Ashland Theological Seminary from 1950 to 1955. Rev. and Mrs. Bates have four daughters, all of whom are married.

— reported by Thelma King

Former Atheist William Murray to Speak At March 24th Indiana District Rally

North Manchester, Ind. — William J. Murray, son of atheist Madalyn Murray O'Hair, will speak at the Indiana District Rally scheduled for March 24 at 7:00 p.m. in Cordier Auditorium on the campus of Manchester College.

Murray was the plaintiff in the 1963 Supreme Court case which ruled that organized prayer in public schools is unconstitutional. He later became vice president of American Atheists.

But in 1979 Murray renounced his

atheism and announced that he had become a Christian. The following year he wrote a letter to a Baltimore newspaper apologizing for his and his mother's efforts to remove God from the schools of that city.

Murray is now president of Murray Faith Ministries of Dallas, Tex., an organization dedicated to winning back the tens of thousands who have been led away from God by the teachings of atheistic groups. He is also author of a religious best seller, *My Life Without*

God (Nelson, 1982).

In addition to his appearance at Cordier Auditorium on March 24, Murray will speak at two services sponsored by local Brethren congregations. On March 21 at 7:00 p.m. he will appear at the Northwood High School in Nappanee, Ind., under the



William J. Murray

Christian Hunger Organization Questions President's Interpretation of Luke 14:31

Washington, D.C. — Bread for the World, a Christian citizens' lobby against hunger, has expressed concern about President Reagan's recent use of the Bible to support his call for defense budget increases.

According to news reports, President Reagan, in a speech to the National Religious Broadcasters Convention, used Luke 14:31 to support his 1986 budget requests that call for higher defense and military spending levels.

The verse describes a king, who before going to war, first sits down to consider whether he is able with 20,000 men to oppose the one coming against him with 20,000. The Presi-

dent used this passage to say that "the Scriptures are on our side" in calling for increased military spending.

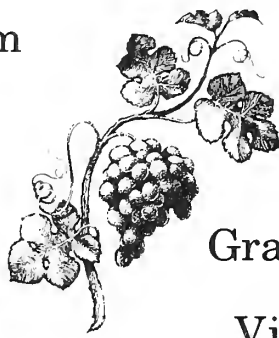
"Unfortunately, the President's interpretation of Luke 14:31 is an insult to many Christians," said Rev. Cureton L. Johnson, a Bread for the World spokesman. The words spoken by Christ to His disciples intend to stress the difficult demands of Christian discipleship and warn of the high cost involved, Johnson said. They do not advocate building up military arms.

"If the President is going to use Scripture as a basis for national policy, I also hope he will read parts about feeding the hungry and sincerely seeking peace," Johnson said.

sponsorship of the Nappanee First Brethren Church. And on Sunday, March 24, he will speak during the 10:30 a.m. worship service of the Carmel, Ind., Brethren Church, which meets in the Forest Dale Elementary School in Carmel.

Happiness doesn't come from doing what we like to do but from liking what we have to do.

From The



Grape Vine

The deadline for applications to the World Relief Board for partial scholarships to the **Transcultural Seminar** at Bethel College, Newton, Kans., in June has been extended to **April 1st**. See your pastor for application forms.

The **Ardmore Brethren Church** ministered to both the spiritual and physical needs of about 50 homeless people January 29 at the South Bend Hope Rescue Mission. After leading a service of singing and testimony with a message by Ardmore Pastor Gene Eckerley, the Ardmore Brethren served a meal to those present. The Ardmore Church holds services quarterly at the mission.

Members of the **Cameron, W. Va., Brethren Church** honored fellow member and deacon **Louis Williams** on January 13 with a retirement celebration. Williams was retiring after 45 years with the U.S. Postal Service, nearly 25 of which he served as postmaster. Williams has been a deacon in the Cameron Church since 1968.

Juan and Amelia Arregin, new Brethren workers in Mexico, arrived in Mexico City January 20, where they were met by Dr. Juan Carlos Miranda and Rev. James R. Black. The Arregin's felt directed of the Lord to leave their home in Argentina in order to help The Brethren Church in its expanding ministry to the people of Mexico and to the Hispanics of the United States.

Carmen and Ann Cummins, Gene and Linda Lockhart, and Ralph and Kathy Nicholls were ordained to the office of deacon and deaconess February 10 in the **Bryan, Ohio, First Brethren Church**. Dr. Jack Oxenrider, pastor of the Jefferson Brethren Church, Goshen, Ind., was the speaker for the ordination service.

Ashland College recently received an unrestricted grant of \$2,000 from the Sears-Roebuck Foundation. Ashland is one of 942 private, accredited, two- and four-year institutions across

the country sharing \$1.75 million in Sears Foundation funds for the 1984-85 academic year.

The **Bradenton, Fla., Brethren Church** dedicated its new Conn Cathedral Console Organ December 30 during the morning worship service. The organ was given by the family of Clifford Isaacson in his memory. Though not a member, Isaacson had attended services at Bradenton for a period before his death in the summer of 1983. It was his desire to replace the church's organ with a larger one.

Rev. and Mrs. W. St. Clair Benshoff joined the staff of the Bradenton Brethren Church on a part-time basis December 1 and will continue to serve the church until mid-April. The Benshoffs are helping with music and providing leadership for a monthly fellowship for those in the over-fifty age bracket. In addition, Rev. Benshoff is teaching a class on the "History of Doctrines in The Brethren Church" and holding a weekly Bible study on the Book of Psalms.

Goldenaires

Mr. and Mrs. Owen Kibler, 55th, February 19. Members of the South Bend First Brethren Church.

Mr. and Mrs. Donald Rahn, 50th, February 2. Members of the Lanark First Brethren Church.

Oren and Hilda Leedy, 70th, January 18. Members of the North Manchester First Brethren Church.

Mr. and Mrs. Howard Nelson, 50th, August 12. Members of the Lanark First Brethren Church.

Weddings

Lora Dillman to David Redweik, December 29; Rev. James Cole, officiating. Bride a member of the Corinth Brethren Church.

In Memory

Ott K. Rickard, 83, February 9. Lifelong member and deacon of the Maurertown Brethren Church. Services by Richard Craver, pastor.

Ernest Schrader, 96, February 3. Member for 68 years of the South Bend First Brethren Church. Services by Larry R. Baker, pastor.

Elizabeth Hepner, 85, January 25. Lifelong member of the Clayton, Hillcrest, and New Lebanon Brethren Churches. Services by Donald E. Rowser, pastor of the New Lebanon Brethren Church.

Viona Musser, 87, January 22. Member for 67 years and deaconess of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

Burdell Downey, 74, January 18.

The **Ohio District** will hold its **Spring Conference** on Saturday, March 23, at the Brethren Bible Church of Louisville. General Conference Moderator Arden Gilmer will bring a message during the morning session, followed by a business session during which new officers, committee and board members will be elected and other district business cared for.

The **Bloomington Community Church** will host the **Florida District Conference** on Sunday, March 24. Special speakers for the conference will be Mrs. Kay Reed and Dr. William S. Reed, who will speak on two aspects of loneliness. Special music will be presented by Rev. W. St. Clair and Mrs. Pauline Benshoff.

The **National Federation for Decency** has set April 27 as **Porn Picket Saturday**. The group is calling on Christians across the nation to picket 7-Eleven stores and other stores selling pornography to show that the Christian community will no longer remain silent on this issue.

Member for 27 years and trustee of the Cheyenne Brethren Church. Services by G. Emery Hurd, pastor, assisted by Rev. Albert Curtright.

Fred Frye, 83, January 16. Member of the Flora First Brethren Church. Services by Alvin Grumbling, pastor.

Margaret Parks, 72, January 16. Member of the Vinco Brethren Church. Services by Carl H. Phillips, pastor, assisted by Rev. Marvin Lowery.

Althea Warner, 89, January 16. Member of the North Manchester First Brethren Church. Services by Archie Nevins, pastor.

George E. Whitesel, 72, January 15. Member of the Ardmore First Brethren Church. Services by Gene A. Eckerley, pastor.

Rex Munz, 71, January 15. Member of the Milledgeville Brethren Church. Services by George Solomon, pastor.

Earl M. Miller, 81, January 14. Member of the Vinco Brethren Church. Services by Carl H. Phillips, pastor.

Emma Hammett, 65, December 24. Member for 50 years of the Peru First Brethren Church. Services by Fred Brandon, pastor.

Geneva Leedy, 83, December 22. Member and deaconess of the Tiosa Brethren Church. Services by Don Peters, pastor.

Martha Scott, 67, December 22. Member and deaconess of the Tiosa First Brethren Church. Services by Don Peters, pastor.

Membership Growth

Masontown: 7 by baptism

Garber: 1 by baptism

Warsaw: 3 by baptism, 5 by transfer

Hagerstown: 2 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

ANIMALS IN THE BIBLE

God made fish, birds, and other animals on the fifth and sixth days of creation. Animals are mentioned many other places in the Bible. There is something special about every creature — they all belong to God. God said, "For every beast of the forest is Mine, The cattle on a thousand hills. I know every bird of the mountains, And everything that moves in the field is mine" (Psalm 50:10, 11).

Bible Creatures

Look up the Scripture references to find some animals mentioned in the Bible.

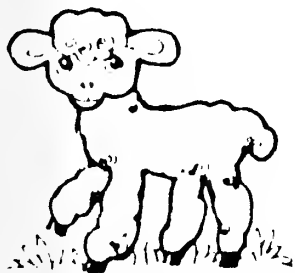
1. Genesis 24:64 _____
2. Philippians 3:2 _____
3. Zechariah 9:9 _____
4. Psalm 103:5 _____
5. Exodus 8:2 _____
6. Jeremiah 46:4 _____
7. John 21:15 _____
8. Leviticus 11:6 _____
9. Exodus 10:13 _____
10. I Kings 17:4 _____

Add-A-Vowel

Add vowels to these consonants to spell the names of animals and birds Noah took on the ark.

Example: dv = dove

1. lprd _____
2. shp _____
3. cml _____
4. frg _____
5. dnky _____
6. hrs _____
7. sw n _____
8. lphnt _____
9. grff _____



Critter Chain

How long a chain of animal names can you make? Each name must begin with the last letter of the word before it. Example:

LLAMA • AARDVARK • KANGAROO •
OKAPI • IGUANA • ANTEATER •

Animal Babies

Match the animals with their offspring. Write the correct letter on the line.

- | | |
|-------------------|------------|
| 1. Walrus _____ | a. Gosling |
| 2. Deer _____ | b. Lamb |
| 3. Kangaroo _____ | c. Foal |
| 4. Goose _____ | d. Pup |
| 5. Sheep _____ | e. Kid |
| 6. Beaver _____ | f. Joey |
| 7. Horse _____ | g. Cub |
| 8. Goat _____ | h. Calf |
| 9. Cow _____ | i. Fawn |
| 10. Bear _____ | j. Kit |

Answers on page 3.

WE BRETHREN MISSIONS IN 1985

MARCH is WORLD MISSION EMPHASIS MONTH for The Brethren Church. Hopefully there is a special place in your heart for Brethren Missions during the entire year. We just want to take this opportunity to say in a special way, "THANK YOU for your faithfulness." Also, we want to bring you up-to-date on what's going on in Brethren Missions around the world.

This issue of THE BRETHREN EVANGELIST contains some very interesting reports. You will want to carefully read the praises and concerns from around the world.

It is also time to talk about our BUDGET. The anticipated budget need for 1985 is approximately **\$30,000.00** more than 1984's. This increase is necessary if we are to continue to operate the current program of missions. The year 1985 will see additional expenses in nearly every area of our ministry. Already additional funds have been sent to India and Malaysia. Several missionary families will be coming home on furlough this year, and this calls for additional funds. We anticipate greater needs in Mexico, and are even praying for additional outreach in South America.

The Brethren have been faithful. Many have done their very best. We only ask that you pray and give sacrificially if need be, that Brethren Missions not only maintain present programs but expand as God enables. The budget is modest. An average income of \$1,000.00 daily will reach the budget of **\$365,000.00**.

THANK YOU, in advance, for your response.

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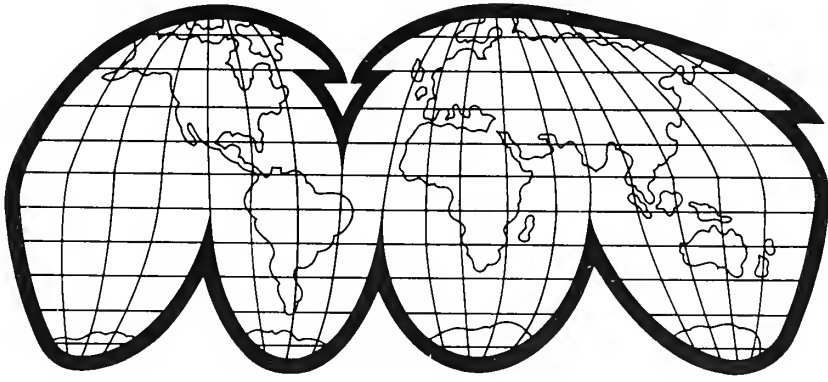
Evanlist

APRIL 1985



THE CROSS OF
CHRIST IS FOR
ALL THE WORLD.

Developing a Global Vision



by
**John
Maust**

A Radical Experiment

SEVERAL YEARS AGO the young adults at my church decided to do something "radical." Each of us pledged to study the Bible and pray for one hour every day.

One hour! It sounded impossible. We all were busy people. Some of us were working and going to school at the same time. Could we spare a precious hour? But since we wanted a closer relationship with Christ, about 15 of us decided to risk it anyway: We would follow the discipline for 10 weeks.

We formed two groups each of which met weekly for a simple meal at the home of one of the group's members. At the meetings, each person shared what God had taught him or her during the previous week.

The meals weren't always the greatest (especially when I cooked!). But as I recall, we always came away from those meetings *spiritually* fed. Hearing what God had done in the lives of the others was like icing on the cake after the rich insights and blessings we'd each received in personal study the week before.

More time, not less

And curiously, we often noted that the hour each day spent in study hadn't crimped our schedules at all. As some members noted, God was apparently honoring their efforts, for they seemed to have *more* time for work and other activities *during* the 10-week experiment than they had had before it began.

I'd just about forgotten about this unique devotional experience until

recently, when a magazine from a certain mission organization crossed my desk. One of the magazine's articles listed the group's new missionaries, and among them I recognized the photo of a young lady who'd participated in the experiment four years ago.

What had happened to the others in our group? I did some calculations and arrived at a striking figure: Of the 15 of us, more than half had gone into full-time Christian service, either overseas or in the U.S.

I'm not concluding that if a Christian spends an hour a day in Bible study and prayer, he or she will automatically wind up on the mission field. But I do recognize that if we spend quality time daily with God, He'll mold us into willing servants.

Prayer is the work

Our North American culture poses barriers to our devotional life. We are taught to produce. Even in the church, we emphasize visible results. Prayer and Bible study aren't measurable — we've got to be *doing* something. Meanwhile, we forget that prayer, in a very real sense, *is* the work.

Since coming to Latin America, I've been struck by the appreciation my fellow believers have for the importance of Bible study and prayer. If I had thought an hour's study was radical, imagine my reaction here in Lima, Peru, when I was invited not long ago to attend my first all-night prayer vigil!

Of course, the so-called DQT (Daily Quiet Time, not to be con-

fused with a Daily Quick Time) can become a routine. We skim a chapter of the Bible or read a page of devotional guide in the bathroom, then fire up a quick prayer before breakfast, and it's off to the race.

We need time to reflect on Scripture before us in order to find its application for us personally. In prayer, we shouldn't hurriedly say "Give me." Let us first enter God's presence with praise and confession of sin, then after that move into requests and intercession.

My own attitude toward devotionals changed considerably when someone pointed out that we spend time with God to *please* Him, not out of legalistic obligation. Indeed, as Psalm 18:19 and other texts intimate, God takes pleasure in our company. Likewise, He is hurt when we ignore Him, just as a friend would be if we never talked to him.

Satan's distractions

Assuredly, Satan will try to thwart us. He'll create distractions and help us dream up all kinds of excuses for neglecting our devotional life. But we can be just as creative in counteracting him. When there are distractions, I find it helpful to pray aloud or even to write out my prayers. Reading a stimulating Christian book often awakens within me greater thirst for Scripture.

Recently, I came through a brief spiritual dry spell. It seemed as if I just couldn't concentrate on Bible study and prayer. At that point, I fell back entirely on the Lord. My prayer became this basic: "Lord, help me just to *have* a quiet time." Since reaching that point of dependence on God, things have picked up.

Indeed, we depend on God's Holy Spirit for showing us how to pray (Rom. 8:26-27) and for enabling us to understand Scripture (Jn. 14:26). The fact that we can even spend time with God also is a gift. If we accept that gift, our Christian walk will speed to a run.

It's been quite a while since I've maintained a daily schedule of a whole hour a day in Bible study and prayer. Maybe it's time once again to do so. And what about you? Would you, too, like to take the "risk"?

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Writing Opportunity.

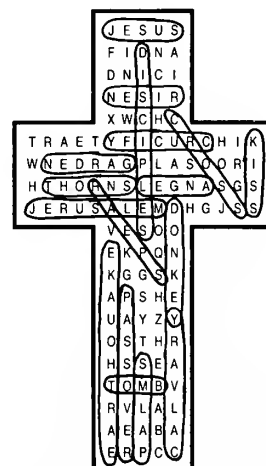
"How do you have personal devotions?" That is a question readers of the EVANGELIST are asked to address in the next couple of months. For background, read John Maust's article on the opposite page. For more details, see the announcement on page 5. This is not a contest, but an opportunity for Brethren to share what they have learned about having a meaningful devotional life.

Answers to Little Crusader Page.

Easter sentences: 1. T, 2. F, 3. T, 4. T, 5. F, 6. T, 7. T.

The wonderful message: "He lives."

Easter cross: Answers at right.





Drawing by J. Howard Mack

THE WAY OF THE CROSS

by Doris Smith

ENCOURAGED BY THE RAYS of golden sun, a daffodil, herald of the Easter season, timidly peeks through the earth, then reaches up toward solar warmth. Soon Spring, dressed in her finery, will flaunt herself in the fresh, crisp breeze and dance in the glad sunlight.

Thoughts of Easter and of the beauty of newness of life in Christ take me back to another spring. It's a warm April evening. An assembly of teachers, meeting in Kate Center at Ashland College, are watching a demonstration of floral arrangements that illustrate phases in a Christian's life.

Six arrangements have told the story of mankind from creation, through the fall, to redemption, and on into our daily lives.

But one dramatic arrangement, the center one, on which my attention is almost hypnotically focused, displays a bare cross, beautiful in its simplicity.

As homemaker Margie Barrett expertly arranges this centerpiece, re-

telling the story of salvation as she does so, I am swept along with the narration. I sense that I am becoming too emotionally involved as I watch deft fingers place chunks of coal representing black sin, **my sin**, at the foot of the cross.

Each ugly piece of coal seems to remind me of an unconfessed sin: — blindness to the needs of one too reticent to ask; — deafness to the faint cry of one who longs for my fellowship; — avoiding the hardship of sacrificing for another less fortunate; — criticizing another's lifestyle instead of showing love and compassion; — judging faults in one weaker than I.

It is unusually warm in the room. Desks crowd one upon another, since attendance is beyond what was expected. Body heat is evident.

Totally absorbed in the narrative and relating so personally to the message, I am transported by my imagination to that original crucifixion scene. Suddenly I am caught up in the crowd pushing forward toward that cross. I am nearly deaf-

ened by the clamorous chant, "Crucify Him! Crucify Him!"

I am aware of the stench of unbathed bodies, of foul breath speaking forth a discordant concert of blasphemous accusations.

I am repulsed by, yet become part of, that vulgar mass, that pack of bloodthirsty animals inching forward with murderous intent — moving in for the kill.

Now I find myself separated from the crowd and at the very foot of the cross — all alone. Suddenly I am no longer on the ground but clinging tenaciously to the cross at a point where I could easily reach out and touch His hand. I am shocked to see that I have a murderous weapon in my hand, a heavy hammer. I had no sensation of climbing to this height but am fully aware of being here **alone**, of holding a nail, of raising my hammer for a blow.

"Stop! Don't let me do this to the kind man! These beasts are capable of this, but not I. I have sinned, but not such great sins as theirs!"

Nevertheless I hammer against my will, yet almost deliberately. His body convulses, gives forth guttural sounds with each stroke. My hammer misses the spike and hits His bare flesh, mashing the bones in His hand. I cannot believe what I am feeling, the tortuous hatred twisting my inner being, my lustful longing to inflict pain on this innocent, perfect man.

Uncontrollably and with a choking tightness in my throat, I hammer nail after nail into His tender hand — one for each unconfessed sin in my life.

With a violent pang, I feel the shame of nailing Him to the cross.

"No, God! No! I'm not doing this!"

God's eye is upon me. My soul is naked in His sight. I am struck by the awful truth that God is watching me nail His precious Son to the cross.

Mrs. Smith is a member of the Ashland Park Street Brethren Church.

"Oh, God, by me? By me? Each sin I've committed put another nail in His hand?"

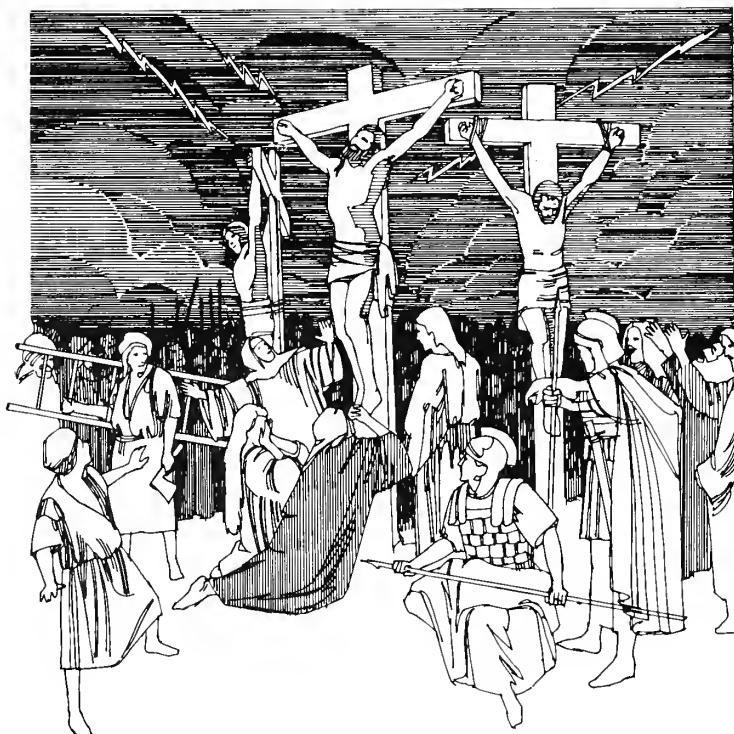
I want to hide from the eye of God fixed so intently upon me, making me writhe uncomfortably as my sins are massed together in my poorly focused vision. So many sins; so much confusion!

"You murdered my Son!" God's accusation slashes through my quivering body. I fall to the ground weeping, so sorry I have hurt Him, so sorry I willfully disobeyed and neglected Him.

I lift my head as a kind, soft voice breathes, "Father, forgive her." I look up into those eyes so full of understanding and forgiveness and hear Him say, "Forgive her for she knows not what she does!"

The nudge of a teacher sitting next to me catapults me from the crucifixion scene back to the classroom. I have been softly but noticeably beating the desk with the tips of my fingers. I look down at my hands and almost expect them to be covered with blood.

"Suddenly I am caught up in the crowd pushing forward toward that cross. . . . Now I find myself separated from the crowd and at the very foot of the cross"



I am sitting here again in this warm room packed with educators, well-groomed, sweet smelling, their bright eyes focused on the speaker as she climaxes her story of the real meaning of Easter by draping a crimson cloth over the cross, with the cloth's folds descending and completely covering the black coals of sin. She performs this feat magnificently, dramatizing the cleansing effect of His blood.

A short recess follows. I stumble out of the meeting room. I'll explain later to my friends, but now I must be alone.

The night air refreshes me. I gulp

deep breaths to exchange the foul air of the crucifixion scene with the freshness of spring.

My mind is clear now. All sin — past, present, and future — was there at Calvary, mine included. I am as guilty of hanging Him on that old rugged cross as **anyone** in that angry crowd. But I've accepted Him as my Savior and Lord, and I've been freed by His grace.

Oh, how I love Him! How I want to obey and serve Him better day by day! How I long to see Him face to face to thank Him for His forgiveness and to praise Him for all eternity! [†]

ANNOUNCING: ANOTHER WRITING OPPORTUNITY FOR READERS OF THE BRETHREN EVANGELIST

Subject: How Do You Have Personal Devotions?

Background. In this month's "Developing a Global Vision" article (page 2), Missionary John Maust writes about the importance of daily Bible study and prayer. (If you have not yet read this article, please do so.)

Help needed. Having a daily quiet time is a struggle for many Christians. In fact, most of us can use all the help we can get in this area. Therefore, if you have found a way of having daily devotions that is particularly meaningful to you, you are invited to share your method with readers of the EVANGELIST.

Points to cover. Topics you should deal with in particular include when and where you have your devotions, how long you spend, how you proceed, how you pray, and what devotional materials (if any) you use. You might also want to share some of your struggles in coming to a meaningful devotional life.

Who should write. We are hoping to get responses from

a wide cross section of Brethren — men, women, school teachers, housewives, factory workers, pastors, businessmen, parents with families, older people living alone, etc. If you have meaningful daily devotions, we want to hear from you.

Length. Please limit your submission to about 250 words. Typewritten (doublespaced) material is preferred, but not required.

Deadline. Manuscripts must be submitted by June 1. Some of these will be printed in the July/August issue of the EVANGELIST, and possibly additional ones in other issues, depending on the response. Send manuscripts to Editor, THE BRETHREN EVANGELIST, 524 College Avenue, Ashland, OH 44805.

Payment. A small payment will be made for each manuscript used in the EVANGELIST. Only those manuscripts deemed suitable by the editor will actually be used.

SURPRISED BY JOY

by John Brownsberger

WE WOULD ALL LIKE to be more effective in reaching others for Christ and His church. One way to learn how to be more effective is to study how Jesus related to people and to observe how He demonstrated God's love in drawing others to be His followers.

Consider, for example, Jesus' encounter with the Samaritan woman whom He met at Jacob's well near the town of Sychar in Samaria (see Jn. 4:1-42). As Jesus sat by the well, tired and thirsty from His travels, He asked for a drink from this woman who had come to the well to draw water.

Our first reaction is to think that Jesus was simply seeking to meet His own physical need. But notice the woman's reaction: "You are a Jew, and I am a Samaritan — so how can you ask me for a drink?" (v. 9*).

Our Gospel writer, John, adds a note explaining the woman's surprise at Jesus' request: "Jews will not use the same cups and bowls that Samaritans use" (v. 9). Jesus in His request was bypassing cultural and racial barriers, and the woman knew it. She was greatly surprised.

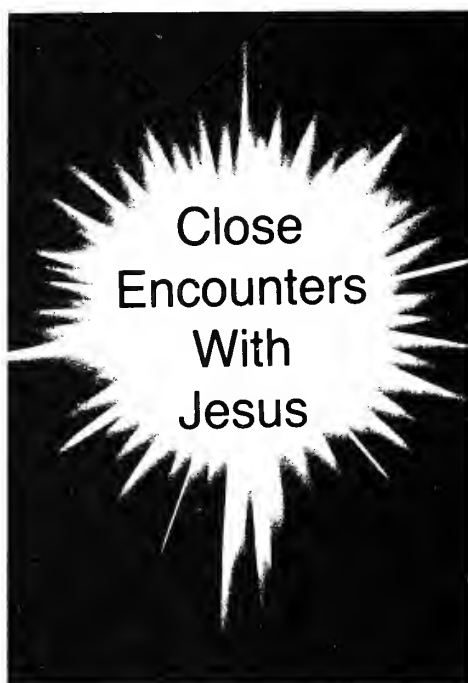
Bypassing racial barriers

While I was in college, spending my summers in construction work, I was able to break down racial barriers and develop a friendship with a black man with whom I worked by following Jesus' example. As we were about to get a drink one hot summer day, I noticed that my black fellow worker was without his cup. We each kept a fold-out style in our pocket, but he had left his at home that day.

*All Scripture quotations are from the *Good News Bible: Today's English Version*.

Rev. Brownsberger is pastor of the Louisville, Ohio, First Brethren Church.

Before I took my drink, I offered him a drink out of my cup. His surprised reaction to my offer was probably not a lot different from the Samaritan woman's reaction to Jesus' request. In both situations racial barriers were bypassed.



But the Samaritan woman was not the only one whom Jesus surprised. When the disciples returned from town, where they had gone to buy food, "they were greatly surprised to find him talking with a woman. But none of them said to her, 'What do you want?' or asked him, 'Why are you talking with her?'" (v. 27).

Jewish tradition taught that men should speak little or not at all with women in public places. This was especially true if a woman was a stranger, of ill repute, or a foreigner — all of which were true of this woman. Samaritan women were regarded by Jewish rabbis as "menstruants from the womb," that is, always unclean, untouchable, outcasts. Jesus displayed utter disre-

gard for these teachings and traditions, which produce such extreme prejudice between races and sexes.

When we combine what Jesus did in the case of the Samaritan woman with His attitude toward Jewish rules and traditions on other occasions, we can understand why the people in authority were afraid of Him and eventually plotted to kill Him under the pretense of charges of blasphemy. Social reformers are rarely appreciated and almost always the objects of hate campaigns. (For a few accounts of Jesus' other struggles with the Jewish establishment and culture, see John 8:31-47, Mark 3:1-6, and Matthew 11:16-19).

The message of salvation

Now notice Jesus' answer to the surprised Samaritan woman: "If you only knew what God gives and who it is that is asking you for a drink you would ask him, and he would give you life-giving water" (v. 10). With this statement Jesus expressed to the woman the message of salvation using images that could touch her imagination and enable her to open her life to God's love.

The image of water was most appropriate for her needs. The emptiness of her life was evidenced by her inability to develop a satisfying permanent relationship with a man. She had had five husbands and was currently living with a man outside of marriage (vv. 17, 18).

How skillfully Jesus used words and images that spoke to specific needs of the person with whom He was talking. Compare, for example, Jesus' conversation with the Samaritan woman and His conversation with Nicodemus in John 3.

When talking to Nicodemus, Jesus said, "I am telling you the truth: no one can see the Kingdom of God unless he is born again" (Jn. 3:3). Jesus

used a salvation message which should have been understandable to a Jew, especially Nicodemus, a great teacher of Israel. (See John 3:10-11 and compare Jeremiah 31:31-34, Ezekiel 36:22-27, and Ezekiel 37 for the Old Testament background scriptures referred to by Jesus in his passage.)

But when speaking to the Samaritan woman, Jesus chose the expression "life-giving water" over "born again," because the phrase was more suited to her situation and therefore more effective with her. Using a

variety of salvation messages is a skill we too must learn as we develop a sensitivity to the needs of other persons.

Dialogue and interaction

Finally, let us observe that Jesus' method was not to carry on a monologue, but to engage in dialogue and interaction. As we read John 4:11-26, we cannot help but notice Jesus' dialogue skills. Several times the Samaritan woman tried to change the subject or make the conversation into a theological debate.

But Jesus stayed with the issues, even confronting her with her self-destructive lifestyle. He was a masterful counselor.

Rarely did Jesus directly claim to be the Messiah. But He did so with this Samaritan woman (vv. 25, 26). The woman, "Surprised by Joy," returned to her town all excited and invited others to "Come and see the man who told me everything I have ever done. Could he be the Messiah?" (v. 29). One beggar finds bread and tells other beggars where to find it. You go and do likewise! [†]

Leading Your Church to Growth

A book review by George W. Solomon.

THE SUBTITLE of this book, "The Secret of Pastor/People Partnership in Dynamic Church Growth," defines its focus. The author, Dr. C. Peter Wagner, elaborates on the book's purpose in the introduction:

... this book is about leadership narrowly focused—leadership for church membership growth. If you are concerned with maintaining the status quo, the book is not for you. If you are searching for ways to rationalize membership decline, you won't need it. If you are interested in feeding the flock but not adding to it, there are many excellent books other than this one which can help you.

Dr. Wagner has been active in the church growth movement for many years and has written several books on the subject. He was one of those who frequently said, "Any church can grow—if it wants to grow." And the corollary: "Every church should grow—if your church is not growing you are out of the will of God."

Dr. Wagner now acknowledges, however, that these statements were too sweeping and even goes so far as to say, "If God is so leading them, it's O.K. [for churches] not to grow." But this is true only under certain circumstances, he adds, for it is still God's will that His followers "see that every possible lost person in the world becomes a disciple of Jesus Christ."

Dr. Wagner talks about the "200 barrier" and says that when a church reaches an active membership of between 150 and 250 it will come up against this barrier to church growth. The reason this is a barrier is because 200 members are about all one pastor can care for. The means to continued growth beyond the

"200 barrier" is to add another staff person, which, Wagner adds, "is a part cost of church growth." "It is no accident that a percent of American are at 200 or under,"

In chapters three and four deals with "Leadership" and "Followership." The pastor must be the "leader" and "equipper," but, according to Wagner, "It is the followership teaching which has most been neglected in our churches . . ." "Church members are 'entrusted' by God to their pastor just as sheep on the farm are. The sheep do not tell the pastor where to go; they trust the pastor to lead them into green pastures." This "is God's plan for the church."

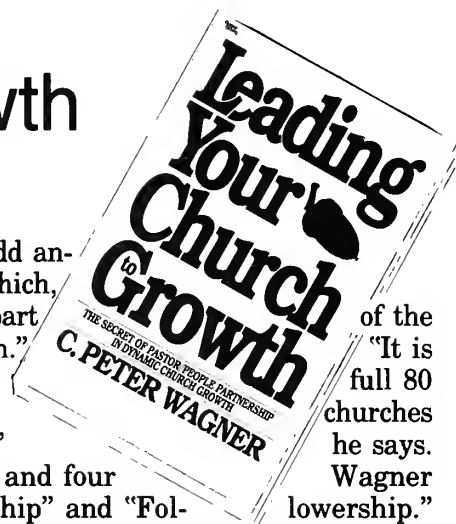
Dr. Wagner introduced me to two new words: "sodality" and "modality." In applying these to the church, he says that the "sodality" type church is one that is "task" oriented, adding that most growing churches are "sodality" in nature.

A "modality" church, on the other hand, is "people" oriented. In these churches "people" are more important than "task." This may be the way the members want it, but it is not the kind of church that lends itself to church growth.

I would recommend this book to Brethren pastors and lay leaders and urge them to look carefully at "the 200 barrier" and the "sodality" and "modality" concepts of the church.

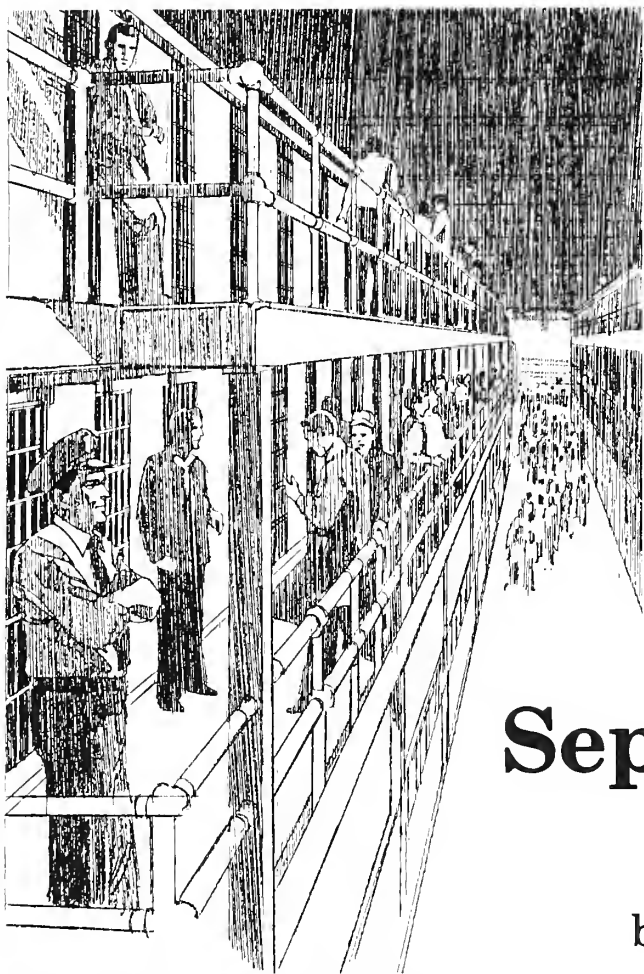
Dr. Wagner would probably say that it is no accident that very few Brethren churches are larger than 200 in membership or attendance, since most operate with one staff person and are modality in nature.

But if you are interested in getting *your* church growing, see the concluding chapters of this book, which are entitled "Getting the Right Start" and "Keeping Growth on Course." [†]



Rev. Solomon is pastor of the Milledgeville, Ill., Brethren Church and chairman of the General Conference Evangelism Committee.

Leading Your Church to Growth (Regal Books, Ventura, Calif., \$6.95) is available from *The Carpenter's Shop* (709 Claremont Ave., Ashland, OH 44805) or from your local Christian bookstore.



When Prison Brings Separation

by Robin W. App

FAMILIES OF PRISONERS endure two trials. The first occurs when their loved one is processed through the criminal justice system and ends when he or she begins serving a sentence. The second trial, however, is longer in duration and usually more painful. It is the daily trial, while their loved one is in prison, of facing the realities of their world and living with its hardships and judgments.

One of the most obvious ways the family suffers is financially. First of all, there are the legal fees, which can be expensive. Then, if the family member who is imprisoned is a wage-earner (husband or wife), there is a loss of income. Both of these losses combine to impose a heavy burden upon the family. Family members will undoubtedly have to drastically reduce their standard of living, and

they may even be forced to accept public assistance. This can be a demoralizing experience for a person who has always been self-supporting.

A second way families of prisoners suffer is from loneliness. The separation of husband and wife when one is in prison places a tremendous strain upon the marriage relationship. Loneliness is the constant companion of a person with an incarcerated spouse. Most social circles have no place for mates of prisoners. Loneliness, in turn, gives worry plenty of time to breed. Prisons can be ugly and dangerous, and families are constantly concerned for the safety and well-being of their loved one.

Apathy is the other side of separation. The spouse of a prisoner may begin the ordeal with high ideals about commitment. But too many responsibilities coupled with too little time and energy can drain the individual and cause the relationship to erode.

Guilt is an aggravating emotion that plagues the families of prisoners. Spouses cannot help but ask themselves, "Where did I go wrong? How could I have prevented this?" or of thinking, "If only I had . . ."

In addition to guilt, there are sometimes overwhelming feelings of shame, compounded if the offense was one against a person (e.g., assault, rape, manslaughter) rather than property (e.g., theft, burglary). Even in the most progressive, open-minded communities, being a prisoner is hardly a matter for pride. Imagine the pain of a young child when someone asks the inevitable question, "And what does your father do for a living?" Quite naturally these feelings of guilt and shame lead to anger — anger toward the prisoner, toward the more fortunate, and toward society.

The absence of a parent from the home robs children of much needed attention, supervision, and valuable role modeling. Since the vast majority of inmates in the United States are men, those who suffer this loss most acutely are young boys. I cannot help but observe that the vast majority of juvenile offenders are also males. I do not believe that this is a coincidence.

How to Minister to Families of Prisoners

Having provided a synopsis of the problems encountered by families of prisoners, I would now like to offer some suggestions as to how we as Christ's representatives can minister to these people.

First and foremost the local church must respond to the immediate needs of the families of prisoners within the congregation and community. Think in practical terms. Is there a financial need? Perhaps a Sunday school class could pay the family's heating bill during the winter months. See to it that the kids don't miss out on summer camp because their family can't afford to send them. Are medical and dental needs being neglected for lack of funds? Is the lack of reliable transportation preventing the custodial parent from taking a better paying job? A special love offering could make a substantial dent in the cost of a good used car.

How is the family coping emotionally with the stress and strain? If your church is lucky enough to have a counselor on staff, that person is in an ideal position to initiate counseling. When negative emotions such

Mrs. App is Minister of Pastoral Counseling at the Nappanee, Indiana, First Brethren Church and a licensed probation officer in Indiana. She received an M.A. degree in pastoral psychology and counseling from Ashland Theological Seminary in May 1984.

Mrs. App wrote this article at the request of the General Conference Social Concerns Committee.

as guilt, anger, and shame are properly worked through, they can be positive learning experiences rather than damaging ones. If your church does not have a counselor on staff, encourage the family to seek help from a qualified Christian counselor in your area. (This can be expensive, so be prepared to help subsidize the cost.)

Support and companionship

Members of the church can also offer support and companionship to help ease loneliness. Include the family in church fellowship activities by special invitation. Make it a point to contact the spouse occasionally just to let him or her know you care. Encourage your children to reach out to their children. Don't hesitate to ask about the welfare of the prisoner. This person is not deceased, merely absent.

Contact between the prisoner and the family is essential in order for there to be a successful reunion when the period of incarceration is over. Do what you can to help maintain such contact and thus preserve the family unit. Watch the kids while the spouse visits the prisoner, loan your car for the trip, pay for a long distance phone call.

Becoming a surrogate father or mother to the prisoner's children is another way of ministering to the family. Having a parent in prison leaves an aching void in a child's life that a caring adult can help fill temporarily.

In reaching out to the family, don't forget the inmate. Make sure he or she is on your church's prayer chain and mailing list. Prison is a fertile seedbed for conversion. "Jailhouse Religion" is so common that it is discussed in college textbooks. It could well be that the prison experience is part of God's plan to draw this person into right relationship with Himself.

Alternatives to imprisonment

A broader way to minister to the families of prisoners is to keep as many offenders *out of prison* and at home with their families as possible. Although this idea contradicts the prevailing "get tough" philosophy, a few facts may help illuminate the issue and show why it is a viable option.

In 1983 the cost to keep one prisoner at a maximum security prison in Indiana was \$8,218.48. That same year the state's correctional institutions received 1,000 more prisoners than they released. Nationwide there are more than half a million prisoners. Consider the construction costs of new facilities: 42 million dollars for one 700-bed institution. And these figures are just the *direct* costs of incarceration. When we add to



"In reaching out to the family, don't forget the inmate. . . . Prison is a fertile seedbed for conversion."

this the hidden costs of families receiving welfare payments, then the amount of taxpayers' money spent in our current criminal justice system becomes astronomical. And if escalating crime and recidivism rates are any indication, it is a system that doesn't work very well.

What does all this have to do with the church? Plenty. Like many social reform movements, the practice of rehabilitating criminals began in the church. The word "penitentiary" was coined in the early 19th century when convicted offenders were isolated from society in order to do *penitence*. Since the current values and practices of penal institutions have long since been severed from their religious roots, it is the church's responsibility to find alternatives that are not only more cost-effective, but also more biblical.

The first thing your church can do is pay attention to the courts in your community. Are first-time offenders of non-violent crimes receiving prison sentences? If so, work to change this. This entails having a

well-staffed, well-trained probation department in your county. Don't be put off by those who argue "lack of funds." A competent probation officer earning \$25,000.00 a year can provide *intensive* supervision to ten would-be inmates, thus *saving* the taxpayers \$57,184.80 a year (based on the figure cited above). Moreover this same plan could keep ten families off of welfare and many children out of foster homes.

There are also programs like the Center for Community Justice in Elkhart, Indiana. Here first-time offenders of non-violent crimes meet personally with their victims and sign legally binding contracts to make restitution.

Restitution for victims

Victims of crime are categorically ignored within our current criminal justice system. Even when an offender is arrested and convicted, rarely is any provision made to recompense the victim. This is in direct conflict with the guidelines of Levitical law. In the Old Testament, offenders within the Hebrew culture were rarely imprisoned but were always required to make restitution:

When a person sins and acts unfaithfully against the LORD . . . through robbery, or if he has extorted from his companion . . . he shall make restitution for it in full, and add to it one-fifth more (Lev. 6:2 and 5, NASB).

The above alternatives to imprisonment are not appropriate for most repeat offenders or for the violent offender who represents an immediate danger to others. But these alternatives are realistic, cost-effective options for many. The church can play a significant part in encouraging local governing authorities to implement such programs.

As Christians we believe we serve a God of grace. As we examine Scripture, we find that the focus is upon **restoration** rather than **punishment**, upon **reconciliation** rather than **separation**. We can live out these ideals, first, by ministering directly to the families of prisoners in the areas of their greatest need, and second, by uniting with our church and community to encourage constructive reform within the criminal justice system. [†]



A Biblical Approach to Justice

by Edward Burkett

In its continuing desire to present a variety of peace-related views, the Peace Committee is pleased to share this article by Ed Burkett for your study and thought. In a couple of additional paragraphs, omitted because of space limitations, Ed expresses a hope — shared by the Peace Committee — that we study the issues seriously and respect those with differing convictions so that they not divide us. Ed is pastor of the Highland Brethren Church, Marianna, Pa.

Phil Lersch, Chairman

JUSTICE AND JUDGMENT are foundation stones of an ordered society. The highly regarded scholar Gleason L. Archer states in his *Encyclopedia of Biblical Difficulties* (Grand Rapids: Zondervan, 1982):

All possibility of an ordered society would be removed on the abolition of any sort of police force. No nation could retain its liberty or preserve the lives of its citizens if it were prevented from maintaining any sort of army for its defense. It is therefore incumbent on a 'good God' to include the right of self-defense as the prerogative of His people. He would not be good at all if He were to turn the world over to the horrors of unbridled cruelty perpetuated by violent and bloody criminals or the unchecked aggression of invading armies.

Archer notes that maintaining justice, fairness, and kindness by the use of the sword is a clear reflection of the goodness of God by which He provides a deterrent to evil.

With this in mind, ponder the following question: Did the advent of Jesus Christ alter God's character with regards to the time-honored manner in which He chose to manifest His goodness through the destruction of evil? Certainly if we examine the divine character of God as revealed in the Old Testament, we could not deny that He chose to use human agents in His exercise of justice by the use of the sword (see Deut. 20 and Josh. 6, just to mention a couple of passages). The question we must ask, however, is whether the teachings of Jesus in the Sermon on the Mount (especially Matt. 5:38-48) indicate that God has now chosen to alter His character with regards to the dispensing of justice.

There are several reasons why this question must be answered in the negative.

1. Hebrews 13:8 teaches that God's character is unchanging. (see also Ps. 102:27; Mal. 3:6; Heb. 1:12; Jas. 1:17). God chose to dispense justice and judgment by the sword in the past and is free to continue to use human agents in like manner.

2. This takes us to the second point, which is a direct New Testament reference to God's continued approval of the use of the sword as a deterrent to evil. Romans 13 affirms that love is the fulfilling of the law (v. 10) and that the character of Jesus is the embodiment of true godly living (v. 14). But it also affirms the power and duty of government to dispense just punishment as a deterrent to evil. This is God-ordained and includes the use of the sword when necessary (v. 4). We cannot deny the simple clarity of this text. It clearly indicates that God's character did not change with the advent of Christ. Paul plainly teaches that the motivation for the dispensing of justice is Christ-like love. But he does not teach that the possession of Christ-like love discharges government from its duty to punish evil.

3. Archer has made us aware that an abandonment of God-ordained principles of defense and justice serve to promote anarchy, disorder, and chaos, which are obviously in opposition to God's will. Biblical justice should be defined as the defeat and destruction of evil and its strongholds by good and righteousness, as prescribed by God's inerrant word.

4. John the Baptist revealed the acceptable attitude of a soldier who recognizes his need for repentance (Lk. 3:14). When soldiers came to him seeking God's will for their lives, he told them, "Do violence to no man . . ." Some have interpreted this to mean that he demanded them to leave the army. This is not possible because he also told them "to be content with your wages." The proper interpretation of the command hinges on an understanding of the word "violence" (*diaseio*). This word is better translated "intimidate." Thus John's command was "Do not intimidate men." John was saying that soldiers are not

to use their position as a means for material gain. Thus by their just behavior they would prove that they have genuinely repented. So when we look at this passage in its proper context we see that John the Baptist counseled these repentant soldiers to continue faithfully in the official exercise of their positions. This John did with foreknowledge of the coming Messiah and His message. John did not demand that they leave the soldier's life and embrace pacifism by beating their swords into plowshares.

5. The preponderance of other Scriptures in both the Old and New Testaments rests on the side of God's immutable character and the fact that He continues to dispense justice through unregenerate and regenerate persons as a deterrent to evil in the present age.

Nowhere has God eliminated the use of force by human agents as a means to deter and punish evil. The biblical record shows that God supported the use of the sword to punish evil even after the advent of Christ. And if someone should say that the Book of Romans gives this power to governments and not to believers, we must ask: Does this brand all government as pagan even though God has charged it to administer justice? Why would God charge government as an institution to engage in that which is contrary to the very spirit and message of Christ? Does this disqualify the Christian pacifist from service to and in government because that government in exercising the biblical command to dispense justice is doing so in opposition to the beliefs of the individual believer? If so, it would appear that we have a gross distortion of practice and the establishment of a double standard.

The problem remains of how to reconcile the teachings of Christ in the Sermon on the Mount with His own immutability as the Son of God. Perhaps we should begin by dispelling the false implications that have been drawn from Matthew 5:38-48.

It should be noted that the text nowhere deals directly with dispensing justice on evildoers. This is not part of the context. Rather, the con-

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Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

A Ministry of Quilting

The following article, written for the newsletter of the Linwood, Md., Brethren Church by Joanna Hesson, was submitted by Linwood Corresponding Secretary Helen Devilbiss, who thought it might interest readers of the EVANGELIST.

The Linwood Sewing Circle was organized in 1918 with a small group of women meeting at different homes once a month to do hand sewing and fancy work.

The women were not all members of the Brethren church, but friends and neighbors in the community. This group progressed to the Quilting Group, which now meets every Wednesday from 9:00 a.m. to 3:00 p.m.

I think the original ladies would be proud of us as we are able to give a lot of financial support to our church. This past year we quilted 14 quilts amounting to \$1,708.74. Not bad for six to eight ladies and sometimes fewer than that.

Our church is very supportive. The

Crushong men, Bud Sayler, and the rest of the trustees made a very comfortable place in the basement for our quilts and work. Bud Sayler installed new lights and made quilting frames for large quilts.

We have more work than we can do and would like to have new members join us.

The Professional Ministry

Regarding Rev. Hollinger's article on the professional ministry [in the March issue]: Once again we are identifying as the problem that which is only symptomatic of the real trouble. The unscriptural dependence on one paid professional to do the work of the church is the natural expression of a wrong understanding of what are the nature and work of the church in the first place.

We are not an organization that puts on programs to impress and attract. We are supposed to be a group of

persons who have given up the pursuit of happiness for themselves in favor of the pursuit of knowledge (intimacy) with God. We are a unit by virtue of common passion. We are a bride who has always room for one more and who always desires to be a greater (more populous) lover. We are a spiritual entity who should, by means of loving self-abandonment, be growing up in all things into the image of the Beloved One. We are a vehicle for the Personality of Jesus Christ.

Note the "we," "we," "we"? Of course the minister is not to be responsible for drawing all men to the church! It is the church, lifted up into His life by self-abandonment in love, which lifts up Him Who draws all men unto Himself. We do not know our business. That is our fault.

MARIELLEN HOWELL
Gratiot, Ohio

Likes Article

The article in the March issue about the Wagstaffs is super. Mr. Denbow is a delightful writer.

JOANNE COLE
Levittown, Pa.

Biblical Justice

(continued from previous page)

text, in part, is an emphasis on the need for believers to openly and genuinely demonstrate Christ-like love through unselfish service, sacrificial giving, prayer, and by other means. The text does not deal with the duties and responsibilities of government. Nor does it deal with the believer's participation in war.

If the avoidance of all forms of violence, war, and conflict is to be the norm for believers, then why does Paul use military symbolism in his teaching (see II Tim. 2:4; Eph. 6:11-17)? Certainly it would seem inappropriate for a servant of God who promotes pacifism to use military symbolism to illustrate divine truth. And why did Paul recognize the death penalty as just punishment for himself should he be found guilty (Acts 25:11)? This again would seem to be an acknowledgement that God still ordains human agents to enforce punishment by the use of the sword (Rom. 13). And if we reject all use of force, violence, and the death penalty, how are we to understand God's actions in Acts 5:5 and 10? Are we saying that only God has the right to exercise violent punishment? If so, how do we

reconcile Romans 13 with Acts 5? Or are we to consider this incident in Acts 5 an exception to God's immutable character?

Perhaps we are guilty of taking an over-literal approach to Matthew 5:38-48. After all, few will accept an over-literal interpretation of Matthew 5:29-30. Indeed, we teach that we should obey the spirit of this latter passage, not the "letter." Being a strong advocate of the inerrancy of God's word and a strong supporter of the need for a renewed commitment to literal interpretation, I hesitated to give the above illustration. But I do consider the illustration to be scholarly and worthwhile. Any scholarly, literal-minded student of the word will acknowledge the presence of allegories, figures of speech, and other forms of language that must be properly interpreted.

So in reconciling the Sermon on the Mount with the immutability of God as Jesus Christ, we should be careful not to remove the passage from its content, not to promote an over-literal interpretation, not to force on the passage an application that is not expressly indicated, and not to de-emphasize the need for a visible demonstration of Christ-like love on the

part of the believer, especially in dealing with enemies. But is pacifism the only acceptable expression of Christ-like love in light of the immutable character of God? In some cases perhaps the best demonstration of Christ-like love consistent with God's immutable, just character is obedience to scriptural teaching on the dispensing of true biblical justice.

We shall always find persons of genuine conviction on both sides of this subject. Each individual must let his honest understanding of the biblical record and his discerning conscience guide his behavior.

I have considered the biblical record, the counsel of the saved, the writings of the elders, and the pros and cons of this issue. I contend that the salt would have more flavor and the light would shine more brightly if believers were not afraid to support and participate in the administration of the justice of God as defined in His word. This does not make one a war-monger! Being guided by the mandates of mercy and love is not synonymous with the abandonment of God's immutability and mankind's God-ordained command to maintain justice and order in a society of evil and sin. [†]

Disasters Plague Poor

From *In Touch*
WRC Newsletter
December 1984

In the Philippines:

"I want my children back." That's all Alfredo Martinez could say after a typhoon and resulting floods raged through the Philippines during September — killing six of his nine children and destroying his home. Like hundreds of other typhoon victims, Alfredo was unprepared for the typhoon's fury.

"Alfredo works as a driver of a sugar-milling company. Their house is situated near the riverbank. When the water rose, their house was carried away," Aida Montana, Alfredo's cousin, told relief workers.

"They were all inside . . . clinging to each other when suddenly the house turned upside down and the children were washed out of the house.

"Alfredo tried to rescue his children but he struggled to hold on to anything to save himself. When the waters had gone down, he found only his wife and three children."

Christians from the Philippine Council of Evangelical Churches have been busy aiding typhoon victims like Alfredo — providing food, clothing, shelter and counsel to nearly 10,000 homeless people with World Relief's help.

Christians like Alfredo's cousin request prayer as they minister to victims: "When I shared with Alfredo about the love and comfort of God, he was quieted. I am praying that God will continue to speak to him."

In Bangladesh:

World Bank is calling September flooding in Bangladesh the worst in 100 years. The floods — the second



World Relief Philippines Director Jun Vencer (left) surveys typhoon damage.

round this year — have destroyed the second harvest in a row for subsistence farmers, says Paul Munshi, director of Christian Service Society, World Relief's sister agency.

"When I see these people, I have to ask myself, how do these people survive? They tell me, 'Whatever we had we sold just so we could buy food.' Many of these people have just enough for one meal a day. Some people are not getting even that," he says.

Currently, World Relief has rushed emergency funds to CSS which is administering a \$120,000 effort to help people rebuild their homes and work to buy food.

AFRICA

"It's a sad area where we try to bring hope."

The area is Africa. And no one knows better than Moise Napon, WR's director in Burkina Faso (formerly Upper Volta), how his people are suffering through one of the worse famines in the continent's history.

Moise addressed World Relief leaders at recent management meetings, telling of how: pastors, too weak from malnutrition, cannot preach in their pulpits; farmers continue to plant seed but never realize a harvest; and how governments face staggering grain deficits in their countries.

"The rains keep failing us. Farmers — who make up 90 percent of our population — work hard. They sow — two times, three times, four times — and yet they never harvest any food. They never have water to drink. Sometimes we wonder if in 10 years, 20 years these areas will be on the map," he said.

Facts cited recently in a special

United Nations Children's Fund report support Moise's concerns:

***In Burkina Faso:** "Reports indicate substantial food shortages not only in the northern two-thirds of the country, where widespread hunger is currently the norm, but also in other provinces. Harvests this year are expected to be even lower than last year."

***In Ethiopia:** "The 1984 rainfall in Ethiopia is the lowest for at least 15 years . . . the majority of people in relief centers are women and children, and among them 50 to 70 percent are malnourished."

***In Mali:** "Lakes and ponds have dried up in Mali and the water level of the Niger River is now the lowest of this century. The livestock is dying of starvation and thirst. One million children suffer from severe malnutrition . . . In most of the villages in the Timbuktu area, there are no children under one year of age."

***In Senegal:** Harvests throughout the country have been called "partially disastrous."

World Relief has provided critical emergency supplies to people in these countries during the past year. In addition to its relief efforts, WR also continues an aggressive attack on long-term problems, like: food shortages, inadequate water supplies and deforestation.

Leaders, like Moise, are working to bring hope — and help — to Africans who currently live in despair. "More people are denied the right to food than in any previous time in history," Moise said. "Many hang themselves because they can no longer feed their families.

"No one alone can change the situation. But the Lord can use what we have to make a difference."

[†]

African Churches Grow At Record Pace

By Jerry Ballard, Executive Director
World Relief Corporation

From WRC *In Touch*, September 1984

Pastors in parts of Africa right now face a perplexing problem. More converts are swelling their congregations than they can house in their churches.

And Christians there tell us it is in part a direct result of churches' ministry to physical and spiritual needs of the African people.

Since FEME, World Relief's cooperating agency in Upper Volta, began providing life-sustaining aid to the poor in one village, the local pastor has received requests to start eight new churches.

The same is true throughout Upper Volta, Sam Yameogo says. Sam oversees relief and development projects for FEME, an evangelical association formed in 1960.

Since 1972, Sam has witnessed the overwhelming growth of churches in areas where Christians combine physical and spiritual ministries to the poor. For example, there were 25,000 members of the Assemblies of God Church in Upper Volta from 1921 to 1972. "From 1972 to now the church has grown to 90,000. What is true for the AOG is true for the rest of the churches," he says.

Sam also says that the church growth is not a "show" the Africans put on so they can get more aid.

When FEME helped put a dam in a village so the people could have pure water to drink, he spoke to recipients, saying: "We give you this dam because God loves the world. We cannot say we love you without giving you something to show that love."

More than 70 people professed their faith that day and converted to Christianity.

"I thought maybe the people were just trying to be nice," Sam says. "We told them we could help their needs, but they did not have to become Christians. That was a decision that was serious. I should humbly confess I did not trust them. But six years later, those

Christians are still there faithfully serving the Lord."

While it is not our intention here at World Relief to burden pastors on the field — what a delightful problem they face. Their churches are quadrupling and they can't keep up with the demand to minister to the converts.

As we move into the fall season, these pastors' dilemmas give me a great deal to be thankful for as I consider God's bountiful gifts to us.

To think that out of the dry, dusty, life-threatening Sahel, God produces well-springs of spiritual growth through the most simple actions: providing a drink of water, a bowl of food.

He uses people like you and me to reach out to those hurting people. And it's as Paul wrote: "Those you will help will be glad not only because of your generous gifts to themselves and to others, but they will praise God for this proof that your deeds are as good as your doctrine" (2 Corinthians 9:13).

Today, we can demonstrate that same kind of New Testament caring for a dying world. Right now, floods have killed hundreds of people in Bangladesh, disease-ridden water supplies in South America kill thousands of children each year and droughts in Africa leave millions hungry.

I've pledged to double my own personal giving this season. The needs are that great.

But so are the rewards. As we

Jerry Ballard surveys World Relief well project.

World Relief photo by Jim Whitmer.



give God's people around the world "food for the body and food for the soul," they will "... break out into thanksgiving and praise to God for your help" (2 Corinthians 9:11).

Thank you for giving millions around the world a chance to praise God this year. [†]

Work Continues In Mali

Well digging is in process and over 30 tons of corn bought in Ghana were distributed in the Yatenga area where the famine is very serious.

Ten gardens have been developed with seven doing well. The other three are still marginal. Water levels have dropped so low that well digging has hit rock; however, the problem continues to be worked on. There are 66 wells in the process of being dug now, mostly in the crisis area of the Tougan. Africans are being taught at a training center how to dig wells and grow gardens. A full-time agronomist was hired to head the garden project and a full-time coordinator handles the logistics of the Mali projects.

All reports indicate that we are gaining in areas of food distribution and water development. Lives are being saved, the Gospel shared, the church is being planted.

—From Jim Johnson
Director of Resource Development
World Relief Corporation.

Refugee Resettlement: Reaching Out With a Helping Hand

By Michael Smith

We have all been stunned recently by horrible views of human suffering and devastation seen nearly every evening on our television screens from northern Africa. It seems that there is nothing we can do as individuals to stem the tide of human suffering.

But there are things we can do to change things for at least one family. That is through Refugee Resettlement. In 1983 more than 1,400 congregations and individuals provided such help. Through their gracious and unselfish sharing of home and substance, World Relief resettled 4,670 refugees.

Even though these are encouraging figures and an all-time high, the U.S. Coordinator for Refugee Affairs, Ambassador Gene Douglas, foresees a continuous stream of refugees at least through the year 2000. Today, in Thailand alone, more than 200,000 Cambodians have witnessed the genocide of millions, and many of those who have suffered persecution themselves are now waiting for some place to go.

I struggled for several days trying to decide how to approach this article. I don't want it to be a gut-wrenching, emotion-packed article. I simply want each person who reads this to be open to the leading of the Lord. My prayer is that some will be touched with the need and urgency of human suffering and will prayerfully consider assisting a refugee family in resettlement.

We Brethren should be proud of our support to World Relief over the last several years. But in the area of Refugee Resettlement, we have fallen far short. I shared my struggle with Cindy Braden of World Relief, and as we struggled together to seek answers, she asked me, "Do they know how to help? Do they know what is required of them

if they do offer assistance in resettling a refugee family?" I had to confess that I didn't know. So what follows is a step by step process of how you as an individual or as a church can sponsor a refugee family.

STEP 1

In the beginning, you fill out the sponsorship and reference form, which is simpler than filling out a credit card application. From that, you in conjunction with World Relief select a refugee family. Information is then sent from them to you and from you to them.

STEP 2

You will then need to review sponsorship materials and come to an understanding of what your responsibilities as a sponsor are. It is important to realize that your obligation to a refugee family is not a legal one, but a moral one. It is now that you will need to begin gathering clothing and finding a place for the family to live. The accumulating of household items is important since many of the families left their homelands with only the clothing on their backs.

STEP 3

Now the excitement really begins! You have received notification of when and where the family will arrive. So you must make final arrangements for meeting them at the airport and welcoming them to their new country. It is suggested that only a small party greet them at the airport. Almost everything they face when they arrive is going to be new and different, so don't make the experience more difficult for them than it needs to be.

STEP 4

When they finally settle into their new home, you will need to assist the family in filing with World Relief the necessary documents to gain financial assistance. You will also need to assist them in obtaining Social Security cards.

STEP 5

You must remember that the family is adjusting to everything at once and that much of what they are encountering is radically different from anything they experienced in the past. It is part of the job of a sponsor to assist them in the use of money and home appliances and also to help them

adjust to the day-to-day functions of American life. Be patient, for this could be a long and difficult experience for all parties concerned.

STEP 6

It is recommended that physical and dental examinations be scheduled as soon as possible. Each refugee received an examination before leaving his native country, but a second one cannot hurt. It is also important to get the family involved in learning English as soon as possible. The children need to be enrolled in a local school. It is recommended that either a job search or employment skills training, whichever is necessary, be started as soon as possible.

STEP 7

It is helpful for the refugee family to have as much contact with other refugees from their native land as possible. They also need to be included, as much as is comfortable for all parties, in spiritual experiences. Now is the time when you can truly begin to build and develop lifelong relationships with your new friends.

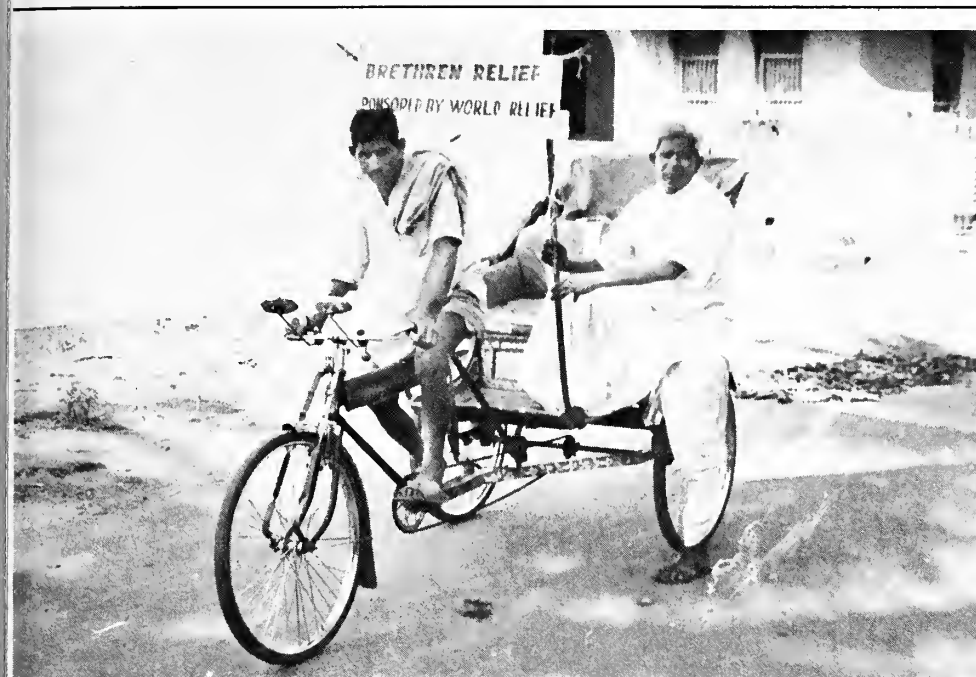
CONCLUSION

It should be noted that even after the refugee family has arrived, World Relief provides for many of their needs. Some limited financial help is available for a newly relocated family. World Relief also provides resource materials such as books and tapes, along with a 24-hour Hot Line where operators deal with many refugee problems. The staff is fluent in five languages.

So, as you see, this is truly a team effort. It is also a winning team built on involvement and caring. If you would like to make a difference in your world, here is a way that you and your family can provide a lifetime of rewards, not only for yourselves, but for a family in need. [†]



Rev. Smith is pastor of the Cameron, W.Va., First Brethren Church and a member of the World Relief Board.



World Relief Aid to Brethren Missions in India

Our Brethren gifts to World Relief of NAE directly help our mission work in Rajahmundry. WRC has approved a grant of \$5,500 through September 1985. This money is forwarded by the Missionary Board of the Brethren Church to our India missionaries.

Rev. K. Prasanth Kumar writes this to Mr. Barry Mackey, West Asia Regional Representative of WRC:

"On August 26th, sarees (women's clothing) were distributed in the village Korukonda, which is about 18 miles from Rajahmundry. On August 31st the Mobile Clinic of the Brethren Mission went to the village Nidigatla, which is about 10 miles from Rajahmundry, and then to Vedurupaka village, about 23 miles away. Medical aid was given to the poor and suffering sick people and milk food cans and bottles were distributed to the women, expectant mothers and children suffering with malnutrition. In September a used bicycle ricksha was purchased with the funds and given to Mr. T. Sanyasi, who was struggling to support his six children and sick wife. This was done under the self-employment program to help the man support his family. Dhoties (men's clothing) and cotton blankets were distributed to poor families at three villages, Kasimkita, Vizag and Duvvada.

"We sincerely thank you and

everyone in the World Relief for helping us to help the needy sick and suffering poor people in India."

World Relief Resources

From: World Relief Corporation
of NAE
P.O. Box WRC
Wheaton, Illinois 60189

Films-Filmstrips (partial list)

"Empty Bellies Have No Ears"
27 min. 16 mm film

"Facts Have Faces"
12 min. 16 mm film
(available as filmstrip)

"Haiti: Paradox Island"
20 min. 16 mm film

"Do They Have a Tomorrow?"
New 7 min. filmstrip
with cassette tape

Publications

IN TOUCH monthly newsletter
TOUCHING quarterly magazine

Programs

Skip-a-Lunch/Feed-a-Bunch

Free lunch box-banks for each family. Bulletin inserts, posters, etc.

Super Sweat

Give the young people in your church a challenge they'll never forget!

Alternative Gift Giving Guide

Available from:

Brethren House Ministries
6301 56th Avenue, North
St. Petersburg, Fla. 33709
\$1.50 plus postage

Domestic Disaster Relief

"The belief that the Christian life experiences fulfillment in fruitbearing has led the Church of the Brethren to place great emphasis on service to one's neighbors. Thus the Church has long been involved in the relief of suffering, whether caused by war or natural calamities. The early Brethren spent time and money ministering to the needs of the immigrants arriving in Philadelphia in the early 1770's. Following the War Between the States, funds were raised among the Northern churches to be used to relieve the suffering of persons left destitute by the armed conflict. . . .

"The purpose of Brethren Service is to minister to the needs of individuals following natural or man-made disasters. The primary response has been to provide volunteers for the cleaning up process and rebuilding of homes, as well as some financial support. Volunteers working for short periods of time assist in the physical, emotional and spiritual recovery following the impact of the disaster. Skilled and semi-skilled volunteers are utilized for the long-term rebuilding and reconstruction efforts.

"Although the Church of the Brethren is recognized for clean up, repair and rebuilding, personnel may be available for transportation, caseworkers, blood donors, medical services, child care workers, and other needs that can be served by volunteers. Those who volunteer are encouraged to maintain their 'responsibility' skills through training workshops, as well as participating in community programs, i.e., Red Cross, volunteer fire departments, first aid classes, etc."

— adapted from *Brethren Service Statement*

It is my firm belief that we need to assist this organization in any way we can whenever there is a disaster in one of our church areas where they are called to come in and "mud out."

For more information on this program, write to me:

Marlin L. McCann
Chairman, World Relief Board
Rt. #4, Box 280
Bryan, Ohio 43506

A RECORD OF \$69,153 raised in 1984!

Brethren people have responded in a marvelous way in supporting World Relief. Thank you! Here is a listing by districts of those 84 churches sending offerings. An asterisk (*) means that the church gave more in 1984 than in 1983.

PENNSYLVANIA

*Berlin	\$1,708
*Brush Valley	1,912
Fairless Hills	50
Highland	223
Johnstown II	75
*Johnstown III	576
Meyersdale	100
*Masontown	864
*Mt. Olivet	634
Pittsburgh	304
Pleasant View	226
Raystown	20
*Sarver	60
*Sergeantsville	450
Valley	44
*Vinc	1,031
*Wayne Heights	1,036
*White Dale	271
	<hr/>
	\$9,584

CENTRAL

*Cerro Gordo	\$ 748
Lanark	248
Milledgeville	1,798
*Waterloo	1,384
	<hr/>
	\$4,178

FLORIDA

Bradenton	\$ 110
*Bloomington	175
*St. Petersburg	937
*Sarasota	1,129
Town & Country	80
	<hr/>
	\$2,431

TOP 5 CHURCHES

1. Brighton Chapel	\$ 4,341
2. Bryan	4,185
3. St. James	2,695
4. South Bend	2,483
5. Manteca	2,087
	<hr/>
	\$15,791

SOUTHEAST

Bethlehem	\$ 567
*Cumberland	85
Hagerstown	447
Liberty	40
*Mathias	70
*Maurertown	879
Mt. Olive	460
*Rowdy	41
St. James	2,695
*St. Luke	344
	<hr/>
	\$5,628

OHIO

*Garber	\$ 700
Gratis	461
*Gretna	497
Hillcrest-Dayton	175
*Louisville Bible	152
*Louisville First	715
*Newark	175
*New Lebanon	1,714
*Park Street	1,798
Pleasant Hill	609
Smithville	362
Smoky Row	65
*Trinity-Canton	1,261
*Walcrest	261
West Alexandria	200
	<hr/>
	\$9,145

CALIFORNIA

*Manteca	\$2,087
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SOUTHWEST

*Tucson	\$ 574
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SEND OFFERINGS TO:
BRETHREN WORLD RELIEF
 Robert Bischof, Treasurer
 P.O. Box 117
 New Paris, Indiana 46553

INDIANA

*Ardmore	\$ 540
*Brighton Chapel	4,341
*Bryan	4,185
*Burlington	300
*Carmel	341
*College Corner	91
Corinth	121
*County Line	336
Denver	25
*Dutchtown	648
Elkhart	30
Flora	171
Goshen	260
*Jefferson	900
Loree	100
Mexico	57
Mishawaka	30
Muncie	279
*Nappanee	1,835
*New Paris	297
North Liberty	256
North Manchester	485
*Roann	581
Roanoke	122
*South Bend	2,483
Wabash	31
*Warsaw	225
	<hr/>
	\$19,070

MIDWEST

*Derby	\$ 242
Ft. Scott	274
Mulvane	142
	<hr/>
	\$ 658

Total Church Giving	\$53,355
Individual Giving	15,228
Quilt Auction	570
	<hr/>
	\$69,153

\$63,500 was given to World Relief Corporation of the National Association of Evangelicals in 1984.

Some representative ways in which funds were raised:

A Family: "... Thanks for your information on the phone the other night about World Relief. It is our wish that this money (\$9,500) be used to feed some of the starving people of the world, preferably in Africa. ... I know there is an evangelism need in starving countries also, but I felt God's call to use this

money more specifically for physical hunger.

Thank you,
 A family in Christ Jesus."

Mt. Olivet: "Enclosed is a check for \$373.28 made possible by a dinner ... sponsored by the W.M.S. We pray that this gift will be used to glorify our Saviour, by whoever makes the decision in these matters. ..."

Smoky Row: "These checks have

been designated for the Ethiopian crisis relief. We wanted to express our concern for the famine in northern Africa by taking this special Christmas time offering."

Terra Alta: "Enclosed find a check for \$169. Our church took up a special offering and collected aluminum cans for Ethiopian relief. We hope that it will help to relieve the situation there."



FACING TODAY'S ISSUES



Capital Punishment

by Harold E. Barnett

ACCORDING TO recent opinion polls, a majority of Americans favor capital punishment for certain crimes, reports Hugo Adam Bedau in his book. *The Death Penalty in America*, (New York: Oxford University Press, 3rd ed., 1982, p. 69). From 1965 to 1980, however, a virtual moratorium was imposed on executions for capital offenses in the United States. This was due in large part to drawn out legal challenges to the death penalty on Constitutional grounds.

Ernest van den Hagg and John P. Conrad have written a good book that points out the sociological, moral, and legal issues in this controversy (*The Death Penalty: A Debate*, New York: Plenum Press, 1983). *The Victims* by Frank G. Carington (New Rochelle, N.Y.: Arlington House Publishers, 1975) is an excellent book that exposes the trend in judicial and liberal circles to stress the rights of criminals over the rights of their victims.

But for Brethren, our final authority on this subject is not found in social ethics, sociology, or jurisprudence, but in the word of God. How shall we interpret the Bible on the subject of capital punishment?

No one can dispute the fact that capital punishment was commanded by God and practiced by Israel during the Old Testament period. The commandment "Thou shalt not kill" was a prohibition against premeditated murder committed for personal revenge or out of hatred. The Pentateuch decreed capital punishment for certain offenses (see Num. 35:31, 33).

The problem arises when we come to the New Testament. I definitely believe, however, that the New Tes-

tament upholds capital punishment as well, as is shown by the following passages.

In Matthew 26:52, Jesus said to Peter, "Put up again thy sword . . . for all they that take the sword shall perish with the sword." This passage, along with II Corinthians 10:4-5, teaches that in Christian evangelism, our weapons are spiritual, not carnal, and that we must use biblical and spiritual means to build the Kingdom of God. Jesus was teaching His disciples how to do His work. He certainly was not referring to the God-given authority of the civil government to use the sword (an instrument of death) to restrain evildoers (Rom. 13:4).

The Sermon on the Mount teaches us how to interact as Christians in personal ways. The Christian is to turn the other cheek when smitten and not fight back in defense of his personal rights (Matt. 5:39). He is not to return evil for evil (Rom. 12:17). These scriptures refer to personal conduct and have no bearing on the duty of the state to protect its citizens and preserve law and order.

Jesus, in the parable of the pounds (Lk. 19:11-27), affirmed the principle of capital punishment with regard to those who rebelled against their king. In Luke 20:14-16, He pronounced the same judgment on the wicked husbandmen. Jesus also asserted the right of kings to conduct warfare if necessary (Lk. 14:31). And he told Pilate in John 18:36 that if His kingdom were of this world, then His servants would fight. This clearly implies that a kingdom of this world has the right to conduct warfare and to kill enemy aggressors. Jesus, Himself, said He would return and impose peace with overwhelming force (Matt. 24:30; 25:31).

Some Christians think that Jesus'

encounter with the adulterous woman in John 8:3-11 shows that He opposed the death penalty. Adultery was specified by the Mosaic Law as punishable by death (Deut. 22:22-24). The Jewish enemies of Jesus were hoping to entrap Him by bringing the adulterous woman to Him for His judgment. If He condemned her, He would appear unmerciful and unloving. If He acquitted her, He would appear to nullify the law of God.

But the whole situation was tainted with illegality. The Law of Moses required that both participants in adultery be put to death (Lev. 20:10). The Jewish leaders did not produce the man involved, so they were acting illegally. Furthermore, the death penalty had to be imposed by a court of law, such as a panel of elders before the city gate. In fact, at that particular time it was not possible for Jesus to impose the death penalty on the woman, for only the Roman governor could do so (Jn. 18:31).

Jesus was confronted here by a lynch mob. He knew they only wanted to embarrass and discredit Him. He made it clear that the woman deserved to die, but not under these illegal circumstances and not at the hands of such unworthy and evil judges. Jesus wrote on the ground and spoke to their guilty consciences when He challenged anyone among them who was without sin to cast the first stone. The woman's accusers were also guilty and deserved punishment under the law. They had disqualified themselves. Jesus taught that all men are worthy of death and that only through the gospel would there be hope for forgiveness and life.

We conclude, then, that when Jesus spoke of loving our enemy,
(continued on page 19)

Dr. Barnett is pastor of the Hagers-town, Md., First Brethren Church.



A view of the front of the remodeled sanctuary during the special choir number on dedication Sunday.

Photo by Joyce Blumling.

Park Street Church Dedicates Remodeled Sanctuary in March

Ashland, Ohio — The Ashland Park Street Brethren Church dedicated its newly remodeled sanctuary on Sunday morning, March 17, during its two

morning worship services.

The recently completed changes in the sanctuary included enlarging the platform area, rearranging the chan-

cel (from a divided chancel to a central pulpit), redecorating the wall behind the pulpit, and laying new carpet throughout the sanctuary. The cost of the remodeling was approximately \$14,000.

General Conference Moderator Dr. Arden Gilmer, who is also senior pastor of the Park Street congregation, was the speaker for the dedication services. Dr. Gilmer's message was entitled "Of Buildings, Rituals and Hearts."

Special music for the services was presented by the Chancel Choir, which sang a rendition of Psalm 46 by John Beck. The choir, under the direction of Neil Ebert, was joined for the occasion by a number of guest singers and accompanied by a brass ensemble.

Church organist Mrs. Joan Ron and Mrs. Doris Shultz played an organ/piano duet of Mozart's "Ave Maria" for the offertory.

John Gilmer and Scot Millhouse were worship leaders for the two services. The litany of dedication was led by Park Street Moderator Mark Martin. Total attendance for the two services was 372.

Louisville Brethren Bible Church Hosts Ohio Conference in Its New Building

Louisville, Ohio — Many Ohio Brethren had their first chance to see the recently completed building of the Louisville Brethren Bible Church March 22 and 23, when this young congregation hosted the spring meeting of the Ohio District Conference.

Louisville Brethren Bible Pastor Charles Lowmaster, moderator of the district, presided over the conference, which began Friday evening with fellowship, singing, sharing, and a film entitled "God of Creation."

Eighty-six delegates attended the Saturday session, which opened with a period of group singing followed by a message from General Conference Moderator Arden Gilmer.

Using I Peter 2:1-12 as his text, Dr. Gilmer displayed five pictures of the Christian life that Peter paints in this passage. He noted that these pictures not only show who Christians are, but what they are to do.

The business meeting that followed Gilmer's message included reports by the treasurer and statistician, election of officers and committee and board members, and district board reports.

Statistician William Walk reported that 1984 was a year of growth for the district, which saw a net gain of 86 members, an increase in morning worship attendance of 9 percent, an increase in Sunday school attendance of 2 percent, and an increase in giving of 11 percent over 1983. Total membership of the 21 churches in the district at the end of 1984 was 3,013, and average worship attendance for the year was 2,364.

Acting on a recommendation from the District Board of Christian Education, the conference authorized the district trustees to borrow money in order to carry out building projects at Camp Bethany approved at the September 1984 conference meeting (a two-story addition to the dining hall building, construction of a new maintenance building, a new well, and improvements in the kitchen).

The trustees were authorized to borrow the remainder of the funds needed to complete the improvements once 50 percent of the estimated \$85,000 cost has been raised in cash and pledges.

Richard Romigh, chairman of the

district trustees, reported that tentative agreement has been reached with the Cornerstone Baptist Church of Massillon to purchase the Massillon Brethren Church building for \$150,000. Conditions of the sale include a \$25,000 downpayment, 10 percent interest on the principal, with the district holding a first mortgage on the property. Monthly payments will be approximately \$1,100.

Elections resulted in the following officers for 1985-86: moderator-elect Dale Stoffer; secretary, Susie Black; assistant secretary, Janice Rowsey; treasurer, Thomas Stoffer; assistant treasurer, Stanley Gentle; statutory agent, Michael Gleason; and statistician, William Walk. John Rowsey is the district's new moderator.

Following the business session, lunch was served by women of the host church. The afternoon program began with a time for district boards to reorganize, followed by sessions for WMS, laymen, and pastors.

Delegates then reconvened to hear denominational reports. The conference concluded with the installation of officers and newly elected board and committee members.

The fall meeting of the Ohio District is scheduled for September 13 and 14 at the Gratis First Brethren Church.

NAE Convention Challenges Christians to "Share the Hope"

Los Angeles, Calif. — "Share the Hope" was the theme of the 43rd annual convention of the National Association of Evangelicals (NAE) held March 5-7 in Los Angeles and attended by several Brethren leaders and pastors.

Responding to the growing despair in our world, the NAE adopted a position paper claiming that Christian hope is the only answer to the world's problems. The document calls upon the Christian Church worldwide to SHARE THE HOPE expressed in the Gospel of Christ through "both proclamation of the gospel and expressions of hope such as the alleviation of human suffering, the feeding of the hungry, and support for development programs."

In addition to adopting this position paper, NAE also passed resolutions opposing homosexuality, pornography, and gambling (including government-run lotteries) during business sessions of the convention.

A special feature of this year's convention was the inclusion of sessions for the Spanish-speaking community and simultaneous translation into Spanish of the biblical keynote and evening plenary sessions. **Dr. Juan Carlos Miranda**, Hispanic Field

supervisor for The Brethren Church, chaired the Hispanic committee for the convention.

Dr. Miranda said that becoming part of the evangelical movement in the United States was one of the major goals of Hispanic leaders attending the convention. Through NAE, Anglo and Hispanic evangelicals can develop mutual understanding between cultures. Despite cultural diversity, "we have one thing in common. We are all

evangelicals," he said.

Joni Eareckson Tada was honored as NAE's 1985 Layperson of the Year during the convention. Mrs. Tada, the first woman to be awarded this distinction, was honored for her leadership abilities and her commitment to Christian principles.

Left a quadriplegic at age 17 after a swimming accident in 1967, Joni rose above her circumstances to become a popular artist, speaker, and author of two autobiographical books, *Joni* and *A Step Further*. She has also established a nonprofit organization that seeks to assimilate disabled people into church and community life.

Brethren Church Honored at NAE Convention For Contribution to Africa Famine Fund

Los Angeles, Calif. — The Brethren Church was honored at the annual convention of the National Association of Evangelicals for its 1984 contribution to World Relief's special Africa Famine Fund.

Jerry Ballard, executive director of World Relief, presented a certificate to **Dr. Arden Gilmer**, General Conference Moderator of The Brethren Church, during the March 6th plenary session of the convention.

The Brethren Church was one of 19 denominations that contributed \$20,000 or more to the Africa Famine Fund in 1984. All 19 groups were given certificates.

"Without the support of churches, there would be no World Relief, and we would have nothing to offer thousands of suffering people in Africa and in other needy areas of the world," Ballard said in presenting the certificates.

The Brethren Church gave a total of



\$63,500 to World Relief of NAE in 1984, but not all of this amount went to the special Africa Famine Fund.

World Relief has committed more than \$1 million to relief efforts in Ethiopia and is also spearheading a three-year, \$6.25 million famine relief and development program in West Africa to supply food, agricultural tools, seed, water, and trees.

Capital Punishment

(continued from page 17)

turning the other cheek, and not resisting evil, He was referring to personal relationships and conduct in building the Kingdom of God through Christian service. He taught that earthly, civil governments have the right to defend their citizens from criminals through the exercise of capital punishment and the right to wage warfare against evil aggressors.

We are not to act out of hatred, greed, jealousy, or lust for power on a personal basis. Love must be the guiding rule in personal relationships, which means we must be concerned about the total spiritual and physical welfare of others. It is clear, however, that this does not nullify the responsibility of the state to protect its citizens by using defensive violence and by imposing the death penalty when necessary. [†]

Pleasant View Tentmaker Receives Church's Support

Vandergrift, Pa. — Members of the Pleasant View Brethren Church expressed their support for **Raymond Hesketh** February 25 with their prayers and a love gift as Hesketh prepared to depart for Hickory, N.C., where he will serve as a tentmaker in the Brethren Home Mission Church there.

Part of the love gift, which was presented to Hesketh during the morning worship service on that day, came from his Sunday school class, and the rest came from a hoagie sale promoted by the fellowship committee of the church. In addition to this gift, the

Pleasant View Church has decided to provide some financial support to Hesketh during the first six months while he is getting established in Hickory.

Ellie Lynch, news reporter for the Pleasant View Church, expressed the feeling of the congregation as they said farewell to Hesketh: "Although our hearts are saddened because of his leaving our fellowship, the Brethren are rejoicing and thanking God for this young man who is willing to serve the Lord in this ministry."

Hesketh left for North Carolina on March 2.

(An "Update" article giving the background and details of Hesketh's tentmaking ministry appeared on page 20 of the February EVANGELIST.)

Berlin Junior Youth Raise Money To Help Family Hit by Tragedy

Berlin, Pa. — The junior youth of the Berlin Brethren Church were instrumental in raising \$2,596.81 to help a family that faced a mammoth debt following the death of their four-year-old daughter last November of heart disease.

Berlin Moderator Ellis Kimmel presented the money to Scott and Karen Wyand of Washington, D.C., on Heart Sunday, February 10. Scott Wyand has been a member of the Berlin Church since he was 10 years old.

The Wyand's daughter, Christy, suffered with a heart ailment from birth. Following her death last November 10, her parents were faced with medical bills in excess of \$300,000.

To raise money for the Wyands, the junior youth held a Rock-a-Thon on February 1 and a Taste Lunch on February 10. The Rock-a-Thon brought in \$406 and the Taste Lunch \$408.81. A

loose offering of \$1,332 and donations totaling \$450 from classes and organizations in the church brought the total to \$2,596.81.

Rev. Ralph Mills, pastor of the Berlin Brethren Church, who officiated at Christy's funeral last November, said the service was the saddest time of his life. But he added that it was also the most gratifying because of the outpouring of concern by people of Washington, D.C., who banded together in various ways to help the Wyand family when they learned of Christy's illness through the news media.

He mentioned in particular that an airplane was provided for Christy's flight to Alabama when she was taken there for surgery. Following her death, the funeral director donated his services. And there was standing room only at the funeral as people came to



Berlin Moderator Ellis Kimmel presents a check to Scott and Karen Wyand, as Pastor Ralph Mills looks on. Photo by Robert Br

pay their last tributes to the little girl.

A White House representative was present in Berlin for the February 1 service at which the money was presented to the Wyand family.

—reported by Donna L. Pa

Twenty-Five Brethren Young People To Serve as 1985 Summer Crusaders

Ashland, Ohio — Twenty-five Brethren young people have been chosen to serve in Brethren churches as Summer Crusaders during June, July, and August, according to a recent announcement by the national Board of Christian Education.

These young people will be serving in four teams, including two educational units, a camp/educational team, and a music unit.

Vanda Funkhouser, a three-year veteran from Sarasota, Fla., will captain one of the educational teams. She will be assisted by second-year crusader Dominique Hutchison of Milledgeville, Ill. Other teams members, all first-year crusaders, will be Timothy Eagle, Ashland (Park Street), Ohio; Brian Hollinger, Mt. Olive, Va.;

and Lora Luckenbill, Warsaw, Ind. This team will be the Far West educational/camp unit and will serve in churches in Arizona and also help with the Southwest District Camp.

The second educational unit will be led by Kevin Moe, a third-year crusader from Sarasota, Fla. Also serving on this team will be Ingrid Beckel, a third-year crusader from Dayton, Ohio; Michael Evans, a second-year crusader from Lathrop, Calif.; and first-year crusaders Kelly Cox of Bryan, Ohio; and Ann Flora of Ashland, Ohio. This unit will help with VBS and youth programs, lead worship services, and carry out other tasks.

Jennifer Williams, a second-year crusader from Roanoke, Ind., will head

the camp/educational team. Serving with her will be veterans Jean Mc from Sarasota, Fla., and Nancy Clark from New Lebanon, Ohio, as well as newcomers Matthew Hamel of Johnstown (Second), Pa., and Joseph Shultz of Ashland (Park Street), Ohio. The members of the camp/educational team will assist in Brethren summer camps as teachers and counselors and also help with some VBS work.

Benita Barnett, a two-year veteran from Hagerstown, Md., will lead the music unit. Other members on this team will include second-year crusaders Lori Davis, West Alexandria, Ohio; Jennifer Witulski, South Bend, Ind.; and Melinda Stone, Sarasota, Fla.; as well as first-year member Tina Miller, Berlin, Pa.; John Zook, Mishawaka, Ind.; Kasey Kesselring, St. James, Md.; David Webb, South Bend, Ind.; Paul Ritchey, Johnstown (Third), Pa.; and one member yet to be announced.

All teams will meet in Ashland on April 13 for Intro Day, at which time they will choose team names, have pictures taken, and receive summer itineraries. Orientation Week will be held in June and teams will begin their terms of service on June 16.

Son of Mulvane Pastor Nominated For Naval and Air Force Academies

Mulvane, Kans. — Jeff Powell, son of Pastor and Mrs. David Powell of the Mulvane Brethren Church, was selected by Kansas Senator Bob Dole as one of his 1985 nominees to compete for an appointment to the U.S. Naval Academy.

Powell was also selected by Rep.

Dan Glickman as a possible appointment winner for both the Naval Academy and the Air Force Academy.

Powell is a senior at Mulvane High School. He is one of 56 Kansas youths selected by Senator Dole to compete for an appointment.

—reported by Mrs. Lee Howard

In North America there is one Christian worker for every 1,321 people, in Africa one for every 249,278 people and in Asia one for every 2,760,636 people. *World Christian Encyclopedia*

Peru Church Shows Appreciation For Pastor and Mrs. Brandon

Peru, Ind. — When Pastor and Mrs. Fred Brandon entered the sanctuary of the Peru First Brethren Church on February 10, they were welcomed by a large banner that said, "Fred and Carolyn, we appreciate you."

The banner, painted by Peru member Linda Phillips, was the congregation's way of announcing to the Brandons that this was Pastor Appreciation Day at the church.

Church Moderator George Brown presented Mrs. Brandon a corsage and Pastor Brandon a boutonniere, then introduced Waneta Finster, who read

a poem she had written about the Brandon's first year in Peru. The Brandons then opened gifts that the members of the congregation had placed around the pulpit.

Following the opening of gifts, the congregation invited the Brandons to the fellowship hall for a carry-in meal to complete the surprise appreciation day.

Pastor Brandon began his ministry at Peru June 1 of last year following his graduation from Ashland Theological Seminary on May 26.

—reported by Matilda Stout



Photo by George Brown

Pastor and Mrs. Fred Brandon.

Controversial Anti-Abortion Film Shows Reaction of Fetus to Abortion Procedure

Anaheim, Calif. — "The Silent Scream," an uncompromisingly candid documentary film that uses ultrasound imaging to show the reaction of an actual human fetus when it is touched by an abortion suction device, is causing considerable reaction by both pro-choice and anti-abortion activists.

Pro-choice advocate Dr. Allan Rosenfield, chairman of the board of Planned Parenthood Federation of America, called it "the most powerful thing the right-to-life movement has put out to date." Judy Goldsmith, president of the National Organization for Women, was quoted in a *Los Angeles Times* article as saying that the film was "fradulent, emotionally exploitative and over-praised."

President Ronald Reagan, on the other hand, endorsed the film, saying that it "provides chilling documentation of the horror of abortion." "It's been said that if every member of Con-

gress could see that film, they would move quickly to end the tragedy of abortion. And I pray they will," the President said.

In response to the President's desire for Congress to view "The Silent Scream," American Portrait Films (the film's producer), in conjunction with Crusade for Life, donated a video cassette copy of the film to every member of Congress and to each Justice of the U.S. Supreme Court.

"The Silent Scream" gets its name from the particular moment in the abortion when the fetus, under attack by the abortionist's curette, thrashes about with its mouth gaping open. "The physical reactions of the unborn baby leave little doubt that this small being is experiencing agony and terror as its life is being extinguished," says Donald S. Smith, the film's executive producer.

The abortionist who performed the suction procedure in the film had done

approximately 10,000 similar surgeries. Since seeing the ultrasound of this particular abortion, however, he reportedly has not performed another such procedure.

The film is narrated by Dr. Bernard N. Nathanson, an obstetrician and gynecologist and former head of the largest abortion clinic in the western world. Dr. Nathanson resigned from this position, however, when he became convinced that the fetus was in fact part of the continuum of human life. He is now an internationally known spokesman for the civil rights of the unborn child.

In "The Silent Scream" Dr. Nathanson challenges pro-abortion groups to show this film or another like it to every woman seeking abortion, as a routine part of "informed consent."

Muncie Member Number 1 In State Vocal Contest

Muncie, Ind. — Jennifer Moorehead, a member of the Muncie Brethren Church, was division three first-place winner February 26 at the Indiana State School Music Association vocal contest.

For the contest, which was held at Ball State University, Jennifer sang the Christian song, "I Will Praise Him," written by David Clydesdale and recorded by Sandi Patti.

Jennifer is a sophomore at Central High School in Muncie and a member of the school's swing choir. She is also treasurer of the senior youth group of the Muncie Brethren Church.

According to news reporter Penny Garrett, "The Muncie Brethren Church has been blessed many times by Jennifer's singing."

Hillcrest Youth Raise \$200 With Rock-a-Thon

Dayton, Ohio — Youth of the Hillcrest Brethren Church raised approximately \$200 in January with a 24-hour Rock-a-Thon.

Twelve young people and three adults spent the 24 hours from 6:00 a.m. Friday, January 4, to 6:00 p.m. Saturday, January 5, in the church's gymnasium rocking, participating in Bible study, playing games, and enjoying food and fellowship with one

another. Church members and friends of the youth pledged money for each hour they rocked.

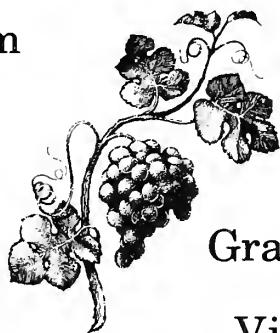
Twenty percent of the money raised will go for the National Brethren Youth project, and the rest will be used for the Hillcrest church's local youth program.

Other youth activities and projects completed or planned for the year include singing Valentine "grams," a visit to a nursing home, a pretzel bake sale, and a "slave Saturday."

—reported by Enid Schrader
Youth co-advisor

From

The



Grape
Vine

The First Brethren Church of Cameron, W.Va., will celebrate on April 21 the 35th anniversary of the completion of its sanctuary. The special service will be held at 4:00 p.m.

Bradley Hardesty will become director of youth and music for the Milledgeville, Ill., Brethren Church on July 1. Hardesty and his wife, Jan, will both graduate June 1 from Ashland Theological Seminary. They are from Nappanee, Ind., where they are members of the Nappanee First Brethren Church.

Mrs. Lee Ann Smith's article, "How to Minister to a Pastor's Wife," which appeared in the May 1984 EVANGELIST, was reprinted in the April 1985 issue of *Pulpit Helps*. *Pulpit Helps*, a magazine in newspaper format containing sermon outlines and illustrations, family helps, bulletin inserts, and articles and other material of interest to pastors, has a circulation of 224,000.

Dr. J.D. Hamel, who was recently honored by the Sarasota, Fla., First Brethren Church for his 25 years of service to that congregation, also received a letter congratulating him on the achievement of this milestone from President Ronald Reagan.

The Elkhart, Ind., First Brethren Church held its first service in its new church building on February 24.

The Board of Christian Education of the Bryan, Ohio, First Brethren Church provided an appreciation luncheon February 9 for the congregation's teachers, assistants, and helpers. Joan Ramsey from Child Evangelism Fellowship presented a session on leading children to Christ.

John Berkshire was consecrated February 9 at the Papago Park Brethren Church, Tempe, Ariz., for service in Japan with the Language Institute for Evangelism. Berkshire departed for Japan later in the month.

Members of the West Alexandria, Ohio, First Brethren Church voted recently to authorize the congrega-

tion's planning committee to engage the services of an architect or builder to prepare construction plans for a new facility, and to obtain a firm proposal for the purchase of land.

Ashland College recently published a manual for parents of prospective college students dealing with questions students face when choosing a college. Topics covered include choosing the right college, helping in career choice, parental involvement in college choice, financial aid, career placement, and campus life. The manual is available free by calling the college's toll free number — 1-800-882-1548, extension 5052.

"God's Commission — Our Commitment" will be the theme of the National Sunday School Convention planned for April 25-27 at McCormick Place On-the-Lake in Chicago. In addition to providing hundreds of hours of training, the convention is being held to rally thousands of Sunday school workers to reaffirm the value of Sunday school and to challenge them to continue this great movement that was begun more than 200 years ago. The convention is an attempt to revive the great national Sunday school conventions that were held yearly until the late 1960's. Brethren interested in attending or desiring more information should call the Brethren Board of Christian Education office (419-289-1708).

Mrs. Judi Gentle has been hired by

the General Conference Executive Council to serve as the 1985 General Conference Manager. Mrs. Gentle, an Ashland resident, will be responsible for publicity, scheduling, and the physical arrangements for the Conference. As vice president of National WMS for the past several years, Mrs. Gentle has been responsible for planning the WMS Conference program. She will draw on this experience in her new position.

The National Missionary Board has announced plans to send Brethren congregations a missionary letter each month, beginning in May. Each Brethren missionary or mission family has been assigned a month in which to write a letter to the Brethren. The letter will be sent to the Mission Board office, where it will be duplicated and a copy sent to each congregation. The plan calls for eight letters a year.

Paul and Patty Nelson were ordained as deacon and deaconess in the West Alexandria, Ohio, First Brethren Church in a special ordination service on Sunday morning, March 17.

Acting on approval from their 1984 district conference, the Southwest District trustees are proceeding with plans to procure electricity for the Arizona Brethren Camp, at an approximate cost of \$16,000. In order to bring electricity to the camp, an underground cable must be buried in a four-foot deep trench across a stretch of forest service land.

Membership Growth

Peru: 5 by baptism, 2 by transfer

Hillcrest: 4 by baptism, 2 by transfer

Sarasota: 9 by baptism, 14 by transfer

Weddings

Sharon K. Sobbecki to Robert R. Donat, February 16, in South Bend, Ind. Groom a member of the Ardmore Brethren Church.

Desiree Hoyman to Jeff Petro, February 14, at the Berlin Brethren Church; Ralph Mills, pastor, officiating. Members of the Berlin Brethren Church.

Goldenaires

Roy and Ruth Buehner, 50th, April 6. Members of the Gratis First Brethren Church.

In Memory

H. Marie Dillman, 73, March 10. Member of the North Manchester First Brethren Church. Services by Rev. Woodrow Immel. Jessie Scott, March 1. Charter member of the Tucson First Brethren Church. Serv-

ices by Clarence A. Stogsdill, pastor. Mrs. Scott and her husband, Earl, were prime movers in the formation of the Tucson congregation in 1950. They also served at the Brethren's Home, Flora, Ind., for ten years.

Leonard S. Bennett

Rev. Leonard S. Bennett, 79, passed to his eternal reward on March 1, 1985, after an extended illness.

Rev. Bennett served several pastorates in another denomination before joining the Berlin, Pa., Brethren Church around 1970. He was then ordained in The Brethren Church and served the Huntington, Ind.; Williamstown, Ohio; Mulvane, Kans.; and Newark, Ohio, Brethren congregations before a stroke in 1983 forced him to retire.

He is survived by his wife, Erma, who lives in Elderton, Pa.



Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

EASTER



Jesus was arrested, brought to trial, and put to death on a cross. His body was buried in a tomb. But three days later, He arose from the dead. This was the first Easter Day. It was a day of great happiness for the friends and disciples of Jesus.

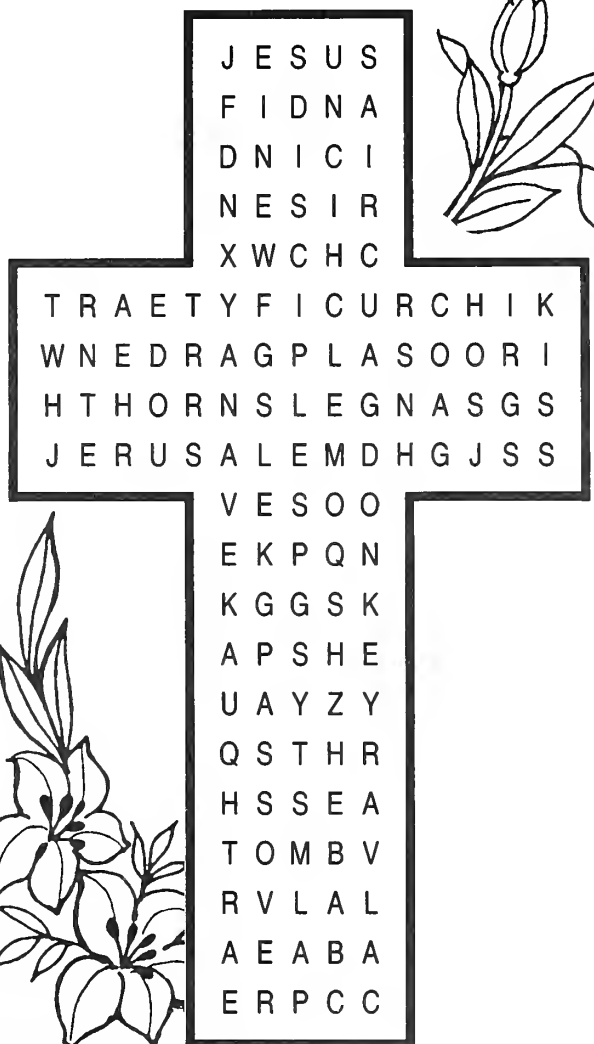
Easter is still a time of great happiness for the friends of Jesus today. We know He is alive forever.

Read the following Easter story sentences. If the sentence is true, color the T's **green**. If it is false, color the F's **purple**. The T's and F's will make letters. Use the letters to fill in the appropriate blanks at the bottom of the page to discover a wonderful message. (Answer on page 3.)

1. An angel rolled away the stone. T F T
T F T
T T T
T F T
T F T
2. Jesus rode into Jerusalem on a camel. F F F
F T T
F F F
F T T
F F F
3. Jesus washed the disciples' feet at the Last Supper. T F F
T F F
T F F
T F F
T T T
4. Pilate sentenced Jesus to be crucified. T T T
F T F
F T F
F T F
T T T
5. Thomas betrayed Jesus with a kiss. F T F
F T F
F T F
F T F
T F T
6. Jesus wore a crown of thorns. T T T
T F F
T T T
T F F
T T T
7. Peter denied Jesus three times. T T T
T F F
T T T
F F T
T T T

1 2 3 4 5 6 7

Find and circle on the cross the Easter words listed at the bottom of the page. (Answers on page 3.)



- | | | |
|------------|---------|----------|
| earthquake | calvary | thorns |
| Jerusalem | spear | donkey |
| disciples | tomb | garden |
| crucify | kiss | angel |
| Jesus | risen | Passover |
| cross | palms | |

THE BRETHREN PUBLISHING COMPANY SEEKING TO SERVE YOU BETTER

The Brethren Publishing Company is a business whose primary function is to serve The Brethren Church. In 1985 we are seeking to serve you even better.

THE BRETHREN EVANGELIST. One of the most visible ways in which the Publishing Company serves The Brethren Church is through THE BRETHREN EVANGELIST.

The EVANGELIST challenges Brethren to greater faith and commitment, informs us of our common work through the various boards and ministries of the church, provides a forum for us to express our concerns, and gives us news of what is happening in our districts, other local churches, and in the lives of individual Brethren.

Since last October, the EVANGELIST has introduced a number of changes in order to serve you better. These include changes in appearance (larger page size, new logo), introduction of new features (issues forum, readers' forum, children's page, "The Grape Vine"), and most important, a new emphasis on reader involvement.

The Print Shop. The EVANGELIST is printed in the Publishing Company's Print Shop. But the print shop does much more than produce the EVANGELIST. It also does printing for other Brethren boards and ministries.

In addition, the Print Shop is always available to meet the needs of Brethren congregations for letterheads, brochures, and other printed materials. With a little planning, even churches far removed from Ashland can have their printing done at the Brethren Publishing Company. Print Shop Manager Robert Allen will put forth every effort to serve you.

Sunday School Department. Another very important area of service is the Sunday School Department. The Publishing Company is a distributor for Gospel Light and David C. Cook publishers (both endorsed by the National Board of Christian Education), and also Scripture Press, Standard, and Union Gospel Press. It costs no more to order Sunday school materials from us than from your local bookstore, and we pay the postage when payment accompanies your order.

Pat Dovey conscientiously seeks to meet your church's needs for Sunday school materials and is always looking for better ways to serve you. A recent improvement is the use of a computer in order processing, which means orders can now be processed and shipped faster and you get your Sunday school materials earlier.

Bulletin Service. In addition to providing churches full-color Cathedral folders for each Sunday of the year, the Brethren Church Bulletin Service promotes a sense of denominational unity by highlighting The Brethren Church or one of its ministries each month on the back page of one Sunday's folders.

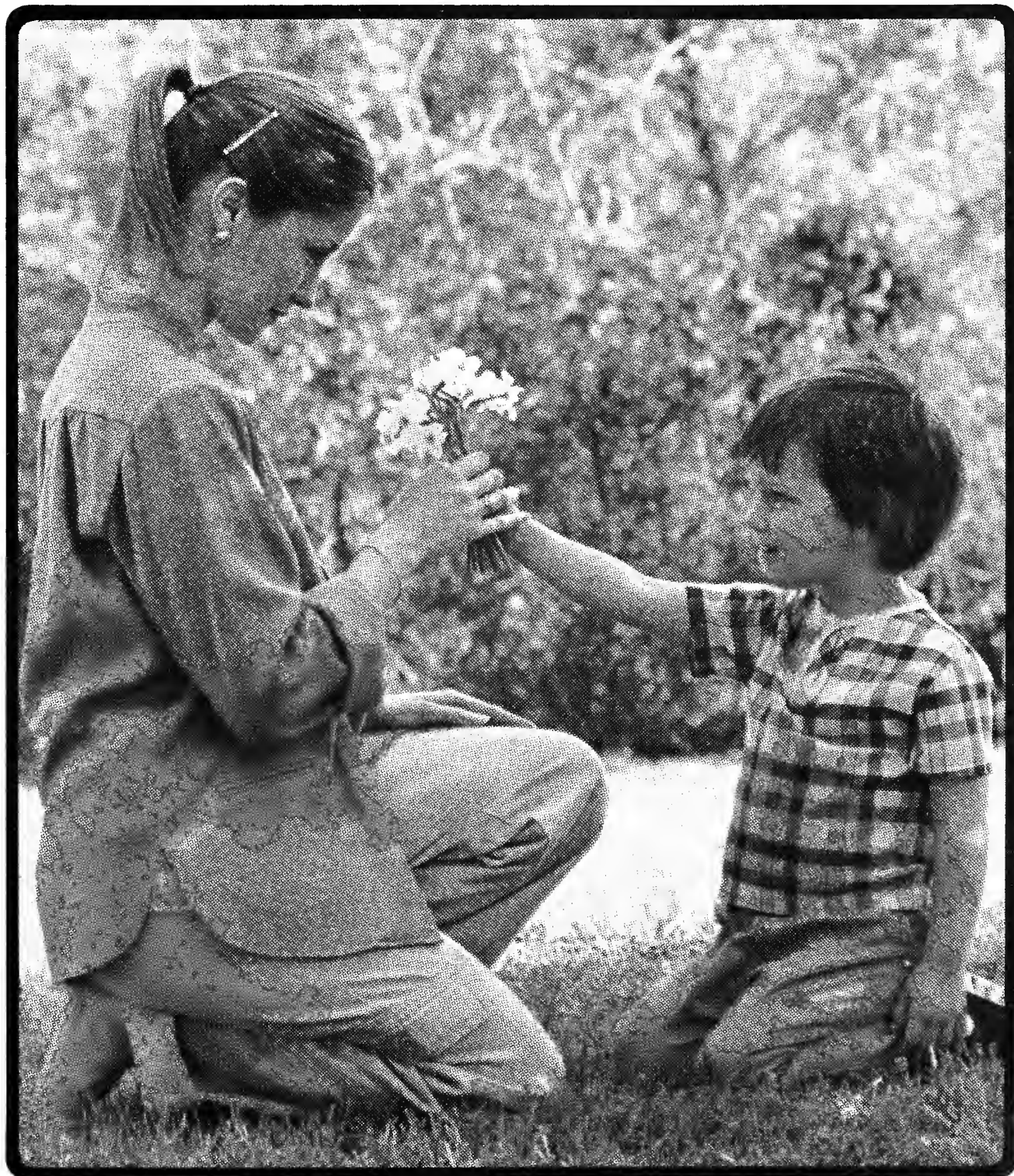
This bulletin service offers churches a number of options, such as imprinting with the church name and address, fourth page blank or with a message each week or with only the denominational message once a month. In addition, churches may order additional bulletins for special Sundays or have the service interrupted temporarily if they plan to use a series of special emphasis folders.

The Publishing Company can also supply bulletins from Warner Press or Augsburg.

Brethren Publications. The Publishing Company has for sale a number of books and pamphlets about The Brethren Church, our beliefs and practices, including the most recent, *A Centennial Statement*, the 1983 statement of faith in booklet form. This year we will also print a revision of *The Brethren Church's Manual of Procedure*. Write and request a list of publications available.

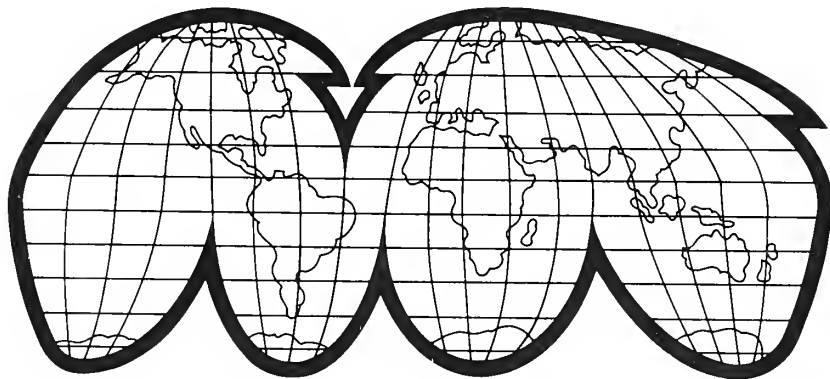
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THE BRETHREN
Evangelist
MAY 1985



May: A Month For Honoring Mothers

Developing a Global Vision



by
**John
Maust**

Exploding False Assumptions

WE SOMETIMES ASSUME that non-Christians aren't interested in spiritual things.

That assumption sometimes holds true — at least in pleasantly plump North America, where people may feel self-sufficient and "good" enough not to need a Savior. But generally it is false: Countless individuals *are* open to — even hungry for — spiritual truth.

Unfortunately, Satan seems to know this better than we do. This idea crossed my mind during a recent trip to the eastern Bolivian city of Santa Cruz.

Until the 1950's, Santa Cruz looked like a city out of the Wild West. Its ranch-style, one-story buildings with red stucco roofs lined dirt streets that turned swampy in the semi-tropical rains.

Then came the discovery of oil, the development of industries, and, more recently, the illegal drug traffic. In three decades, Santa Cruz ballooned from 30,000 to half a million residents. It now boasts modern hotels, paved highways, and a major international airport.

An openness to new ideas

As sleepy Santa Cruz woke up to the 20th century, its old ways of doing things and tight social cliques began breaking down. Researchers say that social upheaval of this kind usually makes individuals more open to change and to new ideas — religious ideas, for instance.

In Santa Cruz, the imported religions and sects recognize this. They have turned the city into a mission

field. This year, the Bahai faith plans to open a university in Santa Cruz. The Rosicrucians also are active in the city. And the Hare Krishnas aren't bashful about sticking up posters downtown to promote their meetings.

Perhaps most striking, the Mormons (with missions dollars from the U.S.) seem to be building churches faster than Hoosiers build house trailers. This spring they already have 15 churches in Santa Cruz, and they hope to have a total of 20 by the end of the year (compared to only about 50 evangelical congregations in the city).

A challenge to evangelicals

What a challenge Santa Cruz presents to the evangelical churches there, especially when they see all that the "opposition" is doing! And some evangelicals are seeking to meet this challenge. A missionary recently engineered the purchase of a secular AM/shortwave radio station. His goal is to air pre-evangelistic and explicitly evangelistic programs.

In a startling illustration of the competition for people's hearts in Santa Cruz, since the evangelicals got their station a year ago, three other groups — Roman Catholics, leftists, and industrialists — have also obtained local radio stations.

From Santa Cruz I flew to Brazil, where as many as 30 million people are described as practitioners of Spiritism. One missionary told me, "I've never met even one family that has not had *some* contact with

Spiritism, be it through one of the immediate family members or relative."

Obviously, we could cite other areas of the world where non-Christian groups are active, even growing.

It would seem likely that the world's fast-growing cities — places like Santa Cruz — will become increasingly strategic for the propagation of religions and ideas. Well-known Anglican researcher David Barrett says that the world number of urban dwellers increases by one million every week.

What this means to us

What does all this mean for you and me? First, I think it means you need to be reminded that there is a spiritual battle going on in our world. Therefore it's important that we get onto the front lines through mission outreach.

Let's see Satan for who he is: Not a funny guy in a red suit, but "the murderer from the beginning" and "the father of lies" (Jn. 8:44), and "the roaring lion looking for someone to devour" (I Pet. 5:8).

Then, let's defeat him by putting on the "full armor of God" (Eph. 6) in order that we might witness to others about the person of Christ. In the power of the Holy Spirit, the victory is already ours.

Finally, let's ask God to give us greater concern for the spiritual needs of those around us. Many people do feel an inner vacuum and would gladly let Christ fill it if only someone would tell them about Him.

I rather listlessly handed a tract to a cab driver the other day. It was late, about midnight. Starting to get out, I mumbled something like "This tells about salvation through Jesus, and my church's address is on the back."

He's probably not interested, I thought, but I might as well make use of this last piece of literature.

You can imagine my surprise, therefore, when a smile transformed his tired face. "Thank you so much," he said, gripping the tract like a \$100 bill. "I'm going to read this tonight before I go to bed."

Well, that was another false assumption blown to bits. And to think I assumed he wouldn't be interested!

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Writing Opportunity.

As of this writing, I have yet to receive the first submission to the newest writing opportunity for readers of the EVANGELIST. As announced last month, Brethren are asked to address the question, "How do you have personal devotions?" (See page 5 of this issue for a repeat of that announcement.)

Don't feel that your devotional life has to be perfect in order for you to share your experiences with others. (Whose devotional life is perfect?) If you have found a way of having daily devotions that is meaningful to you, share your method with readers of the EVANGELIST. You may gain new insight from doing so, and be a help to others as well.

Richard Winfield, editor

Answers to Little Crusader Page.

Mother's Day Puzzle: Answers at right.

Mothers of Famous Children: 1.e, 2.h,

3.b, 4.j, 5.c, 6.d, 7.g, 8.a, 9.f, 10.i.

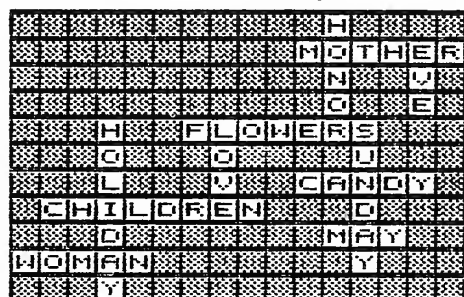
Mothers of the Bible: 1. Sarah;

2. Rebekah; 3. Hannah; 4. Eunice;

5. Simon's mother-in-law; 6. Mary;

7. Elizabeth; 8. Mother of Zebedee's

sons (Mother of James and John).



Not Thy Will, But Mine Be Done



When I discovered I was pregnant with our third child, I thought my world had caved in. I asked God, "Why are you playing this awful trick on me?"

SOMEONE ONCE SAID, "Young man, you cannot box with God; your arms are too short." Going our own way often gets us into trying and unhappy circumstances. Striving against the Holy Spirit is like rowing against the current. I know. I tried to do it during my last pregnancy.

I was too sick to be anything but scared as I went to the emergency room that Monday night. The shift doctor told me he was 99 percent sure I wasn't pregnant. I wasn't convinced, though, so I visited my gynecologist the next day. He feared a tubal pregnancy. But tests in the hospital proved everything to be perfectly normal. Now all I had to do was wait. Wait for the pain to go away. Wait for the weakness to go away. Wait for the baby to come. Wait, wait, wait! I'm awful at waiting!

I was horrified, scared, and much more! All I needed was another baby. Another pregnancy was the last thing in the world I wanted. I had been that route twice before. Enough was enough! We had our son and our daughter. Who wanted more? Not me, that's for sure!

Pregnancy seems to bring out the worst in me. My husband had remarked on different occasions that he'd rather jump off a cliff than suffer through another pregnancy with me. My doctor, knowing how I felt, offered to perform an abortion.

Many times in the weeks and months that followed, I cried. With tears running down my face, I tried to pray. My prayers never seemed to clear the ceiling. "God, are you really up there?" I'd ask. "Why are you playing this awful trick on me?" Sometimes I literally shook my fist at Him. "I hope you're getting a good laugh out of my misery."

My life was in a shambles. Every-

thing seemed to be falling on top of me. I couldn't understand why. "Why, why, why?" I'd ask myself and God, to no avail. Nothing was right. I still had the pain. I wasn't supposed to, but I did. My doctor said, "Live with it." I was allergic to the vitamins all expectant mothers are supposed to take. Most of the time I was so tired that my daily tasks seemed impossible. And I had a chronic bronchial cough that nothing helped.

I was still trying to make up my mind about the abortion. "Which is worse," I'd ask myself, "ruin my family or kill my child?" Neither seemed like the answer. Finally, I decided not to have the abortion. I was afraid I wouldn't be able to cope with the guilt I'd experience afterward.

In my better moments, I told myself this whole thing was ridiculous. I was acting like a spoiled child. As a Christian and especially as a pastor's wife, I ought to know better. "I really shouldn't feel the way I do," I'd tell myself. Time dragged by. I always had during my earlier pregnancies, and this one was no exception. I made myself too miserable to be able to keep busy.

I had already spent nine years taking care of small children. I was tired of staying home so they could sleep in the afternoon. But experience taught me that I was always sorry if I didn't. They were so grouchy I'd be ready to scream by six o'clock. If I put them to bed then they'd be up and ready to go about the time we were ready to go to bed. My daughter had just passed this stage, so I was free to come and go as I pleased. Now this was going to come to an abrupt halt.

I began to consider putting the baby up for adoption. My husband was violently opposed to this idea. Naturally, he wanted the baby. Unfortunately, he wasn't the one who had to care for it.

The writer of this article has asked to remain anonymous.

I was just beginning my seventh month when God intervened. It was Friday, and my husband's parents were visiting us from out of town. My husband was out making a few visits, but hoped to be home soon. While he was gone, the phone rang and I answered it. As soon as I heard the subdued voice at the other end of the line, I knew something was wrong. It was the father of a young woman I had been working with for the previous ten years. He was calling to tell me that my friend had been killed under very tragic circumstances.

The call left me numb. I could hardly think. Somehow I managed to get through the rest of the day. Finally, my husband's parents went home. Then, after everyone else in my family had gone to bed, I called a pastor friend of ours. He had tried on various occasions to help me cope. I needed to gain some perspective on what had happened. Until I did, I would never relax enough to go to sleep.

The next day my parents came to spend the weekend with us. As I discussed it with my mother, the horror of my friend's death finally dawned on me.

About one o'clock Sunday morning I lay in bed wishing I could go to sleep. Suddenly I felt a sharp pain, much worse than usual. As I had a second, third, and more, I realized what they were — labor pains! And I had only just entered my seventh

Sometimes I literally shook my fist at God. "I hope you're getting a good laugh out of my misery," I cried.

month! I got up to time them. They were five minutes apart. I called the hospital and talked to the labor room nurse. She was unconvinced, but thought it better to be safe than sorry. So I woke my mother to tell her that my husband and I were going to the hospital.

As I went down the hall of the maternity ward in the wheelchair, I passed the nursery. For some reason the door was open that night and I was able to see the babies sleeping so peacefully. When I reached my room, I was given a shot and put to bed. They hoped the shot would stop the contractions, and it did. My husband sat with me till 6:00 a.m. I finally convinced him he ought to go home and get a couple hours of sleep. He had to conduct the worship service and preach that morning.

I spent the day in bed. I couldn't even get up to go to the bathroom. For breakfast I got jello and tea; for lunch jello, bouillon, and tea; and for dinner more of the same. It didn't

matter. I wasn't hungry anyway. I was in too much turmoil to eat. Later, when I was allowed to walk around, I went down to see the babies during viewing hours.

When the doctor was certain that the contractions were not going to recur, he let me go home. As a safety precaution, I wasn't supposed to do much, so I had plenty of time to think. I pictured in my mind those precious babies sleeping in the nursery. I began for the first time to look forward to my own baby. My own dear baby to hold, to cuddle, and best of all, to love.

I thank God for changing me. I truly believe He used the shock of my friend's tragic death to start the change. A drastic change it was. It enabled me to finally love my unborn child. Only God could do that. Not only did He change me, but He also provided the things we needed for the baby. We had a crib. God provided the rest through gifts and loans from others.

Christmas for me came early that year. On December sixth our second son was born, 15 days early. He was a healthy, normal, extremely alert little boy. He was, and still is, a wonderful joy to his mother. Many times as I held my baby in my arms, I told him how fortunate he was to have a mother who loved him. He is our special miracle from God. I believe God has some special task for him to do. After all, it truly is a miracle he's here. [†]

**ANNOUNCING: ANOTHER WRITING OPPORTUNITY
FOR READERS OF THE BRETHREN EVANGELIST**
Subject: How Do You Have Personal Devotions?

Background. In this month's "Developing a Global Vision" article (page 2), Missionary John Maust writes about the importance of daily Bible study and prayer. (If you have not yet read this article, please do so.)

Help needed. Having a daily quiet time is a struggle for many Christians. In fact, most of us can use all the help we can get in this area. Therefore, if you have found a way of having daily devotions that is particularly meaningful to you, you are invited to share your method with readers of the EVANGELIST.

Points to cover. Topics you should deal with in particular include when and where you have your devotions, how long you spend, how you proceed, how you pray, and what devotional materials (if any) you use. You might also want to share some of your struggles in coming to a meaningful devotional life.

Who should write. We are hoping to get responses from

a wide cross section of Brethren — men, women, school teachers, housewives, factory workers, pastors, businessmen, parents with families, older people living alone, etc. If you have meaningful daily devotions, we want to hear from you.

Length. Please limit your submission to about 250 words. Typewritten (doublespaced) material is preferred, but not required.

Deadline. Manuscripts must be submitted by June 1. Some of these will be printed in the July/August issue of the EVANGELIST, and possibly additional ones in other issues, depending on the response. Send manuscripts to Editor, THE BRETHREN EVANGELIST, 524 College Avenue, Ashland, OH 44805.

Payment. A small payment will be made for each manuscript used in the EVANGELIST. Only those manuscripts deemed suitable by the editor will actually be used.



Women In Missions

by Julia Ann Flora

WOMEN have had a deep interest in missions for many years. This interest dates back to at least the end of the 18th century. On October 9, 1800, an invalid, Mary Webb, and fourteen other women started in Boston the first American women's missionary society. It was said that Miss Webb conducted "a thousand activities" from her wheel-chair.

The first women to serve in overseas missions did so as wives of missionaries. Even so, many of these women became active leaders in the work. As a result, they became heroines to the supporting church groups at home.

Ann Hasseltine Judson, wife of Adoniram Judson in Burma, was

probably the most admired missionary wife. She and her husband worked together as a team. She encouraged his studies, literary work, and evangelistic efforts while carrying out her own mission responsibilities. She learned the Burmese language, prepared a children's catechism that she used in teaching, and wrote many letters to promote the work. A number of biographies have been written about her.

Women who worked as home missionaries were not as popular as those who traveled overseas. Nevertheless, they made an important contribution. Many dramatic stories of their hardships and heroism have been recorded, such as the account of the six women of the Oregon mission who crossed the Great Plains and the Rocky Mountains. Women also played an impor-

tant part in the work among the American Indians of New York where they taught their daughters and other women within the mission families.

In addition to those women who served on the home and foreign fields, other women were organizing for fund raising, prayer, and mission education of themselves and their children. The Congregationalist women of New England were the first to organize their own mission society (c. 1820), but other denominations were quick to follow.

Single women as missionaries

Widows were accepted before single women as missionaries. In home missions the first single woman who was not a widow to be accepted as a missionary was Betsy Stockton. She was listed in the American Board's Annual Report of 1824 as "Betsy Stockton, colored woman, Domestic Assistant." She was born a slave and became a servant to the President of Princeton College, where she had the run of the Princeton library and educated herself. Later she worked for a mission family. When the wife died Betsy started her own school, which was described as well run.

The first single woman to serve overseas was sent by an American agency in 1826 as an "assistant missionary." She was Cynthia Farrar who was very successful at starting and administering a girls' school in India.

In 1832 Mary Baldwin, a grand-niece of President James Madison, volunteered for a post as teacher in a school for girls in Athens, Greece. In time she established a boarding school for girls, spending her own income for its support. The school was influential in developing education for Greek girls. Miss Baldwin later went to Palestine, where she first taught girls, then began teaching boys in a school her nephew had established. She gave 42 years of her life to missionary service.

In the United States, churches in the North were generally more open to women serving as missionaries than were churches in the South. A notable exception to this was the acceptance by Southern Baptist churches of the three Moon sisters, missionaries to China. One of the

Mrs. Flora is a member of Park Street Brethren Church, Ashland, Ohio.

ree, Lottie (Charlotte) founded a girls' school in Georgia in 1870. Three years later she volunteered to go with her sister to Shantung, China. There she gave her heart for the Chinese people, even going without food to identify with them.

But Miss Moon's influence reached beyond China. She contributed a letter to the *Foreign Missions Journal* declaring that women for missions was the demand of the day. Due to her influence, the Baptist Woman's Missionary Union was organized in 1888. Lottie Moon is considered the "patron saint" of Southern Baptist missions, and a room is dedicated to her and her two sisters at the Southern Baptist Seminary in Louisville, Kentucky.

Single women overseas

For many years single women could not be foreign missionaries unless they lived with a married couple. This was the case when the now famous Mary Slessor went to Africa in 1876, at the age of 27. She called her couple "Daddy and Mammy," for they were older than she.

Mary soon discovered Africa to be a land of filth and cruelty. Women would lie around on the ground everlastingly doing one another's hair. Widows were confined in small filthy huts. Mothers of twins were driven into the forest in shame, and their babies were battered to death or thrown out to die.

Undaunted, Mary dedicated herself to making changes for the better. Once she found twins stuffed in a trash can. One baby was dead, but the other, a boy, she took and raised, the first of many she rescued from similar circumstances. Mary comforted the suffering, ministered to the sick, taught in schools, and, of course, preached. She even became a British magistrate in charge of three villages. She knew that this work was well worth doing since it was done for God and her Savior.

A Brethren woman who should be remembered as an early home missionary was Sarah (Sadie) Gibbons, who served as an active pastor and mission worker longer than any other woman in The Brethren Church. Born in Pennsylvania in 1864, she later moved to Illinois, where she united with the Milledge-

Sarah
(Sadie)
Gibbons



ville Brethren Church. She was ordained to the ministry soon after the death of her husband.

Brethren home missions began to take practical form in 1896, when General Conference started a mission in Chicago. At a district conference two months later, "Sister Sadie A. Gibbons was set apart by the laying on of hands" as assistant pastor of this work. In 1898, when the mission superintendent left, Sister Gibbons carried on the work alone for six months. She went on to serve as a Brethren pastor or home missionary in Iowa, Kansas, and Missouri until her death in 1920.

Women as missionary doctors

On the foreign mission fields, one of the great needs was for doctors and nurses. At first only male doctors were sent, and even they were not considered missionaries, but only assistants. Many women in other countries refused to be treated by male doctors, however, so mission groups found it necessary to recruit women doctors. The Methodists led the way in recruiting women physicians, followed by the Presbyterians and others.

It is interesting to note that medical work was not regarded as an essential Christian ministry until women doctors became involved in foreign missions. Stories of the first women physicians can be found in the book, *American Protestant Women in World Mission*, written by R. Pearce Beaver.

One of the early women doctors was a Brethren, Dr. Florence Newberry Gribble. Dr. Newberry, then single, sailed for French Equatorial Africa in 1908, on the same ship with her future husband, James Gribble. Following several years of work for the Africa Inland Mission, Florence and James were married in

1913. The following year The Brethren Church opened its own mission field in Africa. The Gribbles spent most of the years during World War I in the United States, but returned to the African field in 1918, where James died after five more years.



Dr. Florence Gribble

Dr. Florence Gribble continued to serve as a medical missionary in Africa until her death there on March 31, 1942.

Despite the early reluctance to accept women as missionaries, it was not long before women became a mighty force in missions. Already in 1900 the women's missionary societies were supporting 389 missionary wives, 856 single women, and 96 women doctors. And by 1925, 60.8 percent of American missionaries were women.

Woman's Missionary Society

Within The Brethren Church, in addition to the many missionary wives and single women who have served as home and foreign missionaries, other women of the church have done much to advance the cause of missions through the Woman's Missionary Society. Originally known as the Sister's Society of Christian Endeavor, this was the first auxiliary to be formed in The Brethren Church. The name was later changed to reflect the society's strong emphasis on missions.

As we have seen, women have played an important role in the missionary movement both in the church at large and within The Brethren Church. God desires us all, men and women, to stretch out and reach our full potential, and to be involved in spreading His Kingdom throughout the world. [†]

MANY OF THE PEOPLE who had close encounters with Jesus during His earthly life came into contact with Jesus as a result of His healing ministry. In some cases, these people had heard about Jesus and sought Him out in order to be healed. In other cases, they just happened to meet Jesus, or else He sought for them.

For some of these people, physical healing was all they received. For others, the healing went beyond the physical to include their spiritual lives as well. They were made whole. Such was the case with

the man who is the subject of this article, the man by the pool of Bethesda, whose healing is recorded in John 5:1-18.

The complete picture of the encounter between Jesus and this man can be divided into four scenes, according to the people who are at the center of attention. The first scene begins with the arrival of Jesus at the pool and concludes with the miraculous healing of the chronically ill man. The second scene shows the healed man, with his newly regained mobility, moving away from the pool and into a controversy with the Jews.

Jesus and the healed man are together again in the third scene, this time at the Temple. And the final scene portrays Jesus engaged in a confrontation with the Jews. In these four scenes Jesus' words and actions reveal both His sensitivity to the sick man and His commitment to His Father's will.

Scene One

The pool of Bethesda, where the action begins, was located in the northeast corner of Jerusalem, just north of the Temple complex. Its name, Bethesda, means "house of mercy." The pool was a gathering place for folks with various types of ailments — some blind, some lame, some paralyzed, all suffering in some way.

According to the King James Ver-

Mr. Stogsdill serves as the Home Mission pastor of the Scioto Brethren Fellowship near Columbus, Ohio.

sion, the reason for this collection of people at the pool was their desire for healing. The people believed that an angel stirred up the water from time to time and that the first person into the pool when this happened was healed. This is probably the reason the place became known as the "house of mercy."

It was to this place that Jesus came. He arrived in Jerusalem for a feast of the Jews and stopped to visit

message of hope, a word of healing. But for either of those to benefit this sick man, Jesus had to speak.

Jesus was not ignorant of the extent of the man's infirmity or of how long he had suffered from it when He asked, "Will you be made well?" The question was designed to get the frail man thinking beyond his hopeless situation. Jesus might well have asked, "Are you ready to accept the challenges that health will bring?"

The sick man however, seems to have missed the point. His response to the question simply focused on the hopelessness of

his situation. He was not thinking about whether or not he was ready to accept future responsibility. He could not get past his immediate problem. He had no one to put him into the water for healing. Nevertheless, although his answer was cast in the negative, underlying it was the affirmative question, "Yes, I want to be healed. But how?"

At this point the attention turned again to Jesus in this short dialogue. He spoke to the man again, telling him how to be made well: "Rise, take up your bed, and walk."

It is interesting to note what did not occur. Jesus did not try to show the man where he had missed the point. He did not say, "I did not ask you if you have anyone to put you into the water. I asked you if you want to be made well, and these are the implications of my question . . . Now, answer my question correctly!"

Nor did Jesus refer back to the pool or attempt a theological explanation of the "angel theory." Jesus had more feeling for the man than this. He was sensitive to the man's need and acted to meet that need. The effect was immediate. The man was made physically whole and did as Jesus said.

Scene Two

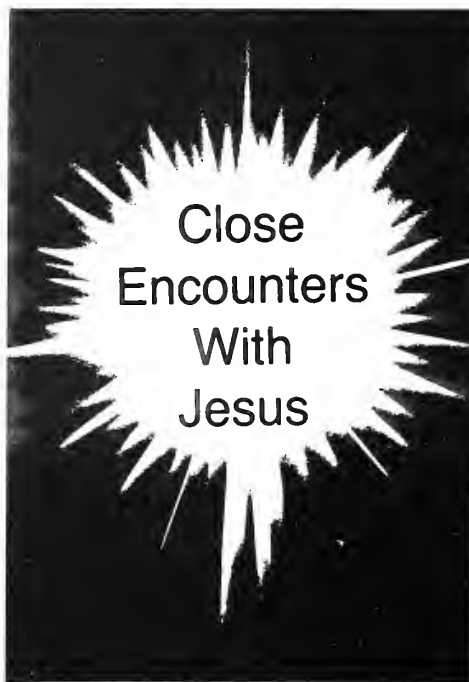
The attitude of the Jews in the second scene is in stark contrast to the compassion of Jesus. The unfeeling Jewish authorities halted this jubilant man and demanded to know why he was carrying his bed on the Sabbath. They did not care that he had been healed; they didn't even

A Man Made Whole

by Roger Stogsdill

this crowd of hurting, anxious people. He came across one man in particular who had been ill for 38 years.

When Jesus came to the man who had been ill for so long, He stopped and spoke to him. There was no



reason to expect the sick man to speak first. He didn't even know the identity of his visitor, let alone His power. Why should he speak to this stranger, who appeared to be no different from others who had passed through only to gaze upon the broken bodies as though they were something strange, something to be feared and shunned. This man was without hope; therefore he had no reason to speak to such people.

Jesus, however, was not like the others who came and went. He had a

ention it. They were only concerned with enforcing the Law of Moses as they understood it. The identity of the person breaking the law or why he was breaking it were not important. They only felt victorious because they had "caught another one" — they had again "successfully" guarded the law from all those ignorant people who would be nothing for the law were it not for their watchful eyes.

They quickly carried out their duty and sternly pointed out to this man that it was the Sabbath and that carrying a bed was therefore unlawful. Even after the healed man explained to them that he was told to take up his bed and walk, the Jews' only concern was to find out who had dared to suggest such a thing.

Jesus' compassion stands out in blessed relief. Scripture says that He had "slipped away." He made a conscious effort to hide Himself. He would deal with the Jews later, but this was not the time. To get caught up in an argument at this time would be to give the healed man the impression that He did not genuinely care for him — that He had only wanted to create an opportunity to match wits with the Jewish leaders. But Jesus was concerned that His work with the healed man be complete. The time to deal with the "wise" Jews would come later. Compassion for the individual was uppermost in His mind. That meant not getting involved in the argument just yet.

Scene Three

The setting for the third scene is no longer the pool of Bethesda but the Jewish Temple. John says that Jesus specifically sought out the man whom He had healed. Here again Jesus' concern for individuals comes through. When Jesus first met the man at the pool, He knew or learned of the man's serious condition. But here it is clear that Jesus really knew the man — knew him so well that He could pick him out in the crowd at the Temple. Jesus did not have to worry about never finding the man again when He ducked away to avoid controversy. He was so well acquainted with him from their first brief encounter that He could not miss him in a throng.

Jesus was able to approach seemingly complete strangers and talk with them, because they were not really strangers to Him. Too often Christians try to begin where Jesus did, forgetting that He was more advanced in His knowledge of people than we are. He could approach those "strangers" with a sensitivity that others cannot have until they have a chance to know the individual better.

"All who come into contact with Christ should be able to say, 'Jesus is the one who made my life new, the one who made me a new creature, the one who made me whole.'"

Jesus sought out the healed man not just to renew their acquaintanceship, but to complete the work He had started. He was not content to meet the man's physical need. Jesus did not want the man to be unable to identify who had changed his life. All who come into contact with Christ should be able to say, "Jesus is the one who made my life new, the one who made me a new creature, the one who made me whole."

Every encounter with Christ is a personal one. A relationship is established in which individuals come to know each other. God would not have sent His Son into the world if He had been content with a one-sided relationship. He already had that. He wanted to be known. Therefore, He sent Christ to reveal Himself to the world. His work is not complete until those whose lives He touches know by whom they have been touched and desire an ongoing, ongrowing relationship with Him.

Scene Four

The final scene in this passage is a confrontation between Jesus and the Jews. Nevertheless, it further demonstrates the sensitivity of Jesus concerning His relationship with the healed man. When asked why He "worked" on the Sabbath, Jesus replied, "My Father worketh hitherto, and I work." It is true that by this statement Jesus claimed equality with God. That is evident by the

Jews' increased desire to kill Jesus.

But this statement also demonstrated that Jesus was so committed to the work of God on behalf of that crippled man that He was willing to face the charges of breaking the Sabbath. Jesus was sensitive to the fact that God had a work for Him to do. When it came time for that work to be done, He was faithful in carrying it out.

The result of Christ's faithful compassion was that a man was made whole. Early on, the man was healed. Later on, he was able to identify who it was that healed him. Some think that this man was a rat because he identified Jesus to His accusers. But the man did not identify Jesus as someone who had broken the law. Rather, he pointed out the Person who had made him whole. Jesus was able to do this because He knew what work the Father wanted Him to do and when to do it.

Epilogue

Sensitivity is the key word when sharing Christ with someone. First, there must be a concern for the individual's identity — those who share Christ must seek to know the person with whom they are sharing. Second, an understanding of the person will lead to a discovery of that person's needs. Dealing with needs means becoming involved in lives. Third, one must be careful to avoid argumentation for the sake of argumentation. Christ came to save people, not causes. Fourth, great sensitivity is necessary to recognize when people have come to know personally the One who cares more than any other for them. Finally, God has a work for each of His children to do. They must be faithful in carrying out that task.

A word of encouragement is appropriate at this point. Jesus promised that He would be with His disciples always, even to the end of the age. He has put His Spirit within His followers to comfort and guide them. There is no one more caring, more understanding, or more sensitive than He. The words of Jesus to the man by the pool of Bethesda have the same healing power for those who are crippled by a fear of witnessing: "Rise, take up your bed and walk." [†]



Combating the Influences Affecting Today's Youth

By Charles Beekley, Director of Christian Education

AS I TRAVEL throughout our denomination, it is not uncommon for me to hear expressions of concern about the status of young people. This concern extends beyond our Brethren churches. It is a concern about the role the greater church is playing — or not playing — in the lives of young people across America.

Coupled with this concern is a question that is either stated or implied: "What can I do to improve the situation?"

In this short space we can consider only a portion of the answer to this question. Further reading and a greater commitment to helping are needed. But I trust that your thinking will be stimulated by this brief overview.

Identifying the problem

May I suggest first of all that we need to identify the problem — because only then will we be able to combat it. The problem is: a surrounding world that presents acceptable alternatives to God and His church, either blatantly or slyly, and undermines what the church considers to be of value.

There are four worldly influences that affect our youth:

Humanism	Relativism
Subjectivism	Negativism

Humanism, simply stated, is the belief that man, not God, is the center of the universe; that man controls his own destiny; and that man is important only to himself and for the moment in time in which he lives. The pervasiveness of humanistic philosophy is unestimable; television, advertising, materialism, peer pressure all contribute.

Relativism is the lack of an apparent absolute truth, which has resulted from an erosion of confidence in society and its institutions, making it easy, perhaps even attractive, to rationalize sin. The church, government, family, and education are foundational institutions which are suffering this erosion of role, position, and credibility. If these are weak, on what can our youth build their personal value system?

Closely related to relativism is **subjectivism**: "If there are no moral absolutes, then I will base my behavior on what feels right for me!" The "coldness" of today's high-tech society, the mobility of people that

discourages deep and lasting relationships, and the very fact that we are emotional beings all contribute to subjectivism. Youth are particularly susceptible to this philosophy.

Negativism is the final ingratiating influence that affects the young people of today's world — and of our churches. Symptoms of negativism are boredom, lack of follow through and apathy, growing out of a feeling that life is meaningless — that money and "things" are the paramount achievement of living. If you have money, you don't need feelings and involvements. Negativism is a dominant philosophy that has replaced honesty, integrity, and loyalty with the basic question: "What's in it for me?"

For a more in-depth treatment of these "life philosophies" and how they affect young people today, let me refer you to *The Magic Bubble* by Pat Hurley, a part of the *SonPower* series from Scripture Press.

The way you and I grew up is no longer the way today's young people are growing up! The church is no longer a major part of the typical young person's life. In times past a young person's whole world may have centered around the church. His dating life, his social development, his extracurricular activities would generally revolve around what happened with his church youth group. Today church attendance is only a minor traditional carry-over in the average high school student's life. He goes to church on Sunday mostly because his parents want him to. He is influenced by humanism, relativism, subjectivism, and negativism. And all of these philosophies challenge the way we do things.

What we can do

Now — here's the second part of my answer to our original question: What can you and I do about it?

It's not easy! We must consciously work at it if we are to have an impact. We must be consciously aware of the need to develop skills in working interpersonally with young people.

First: Be yourself! Don't try to be something you're not. You'll never be able to pull it off in the first place; and in the second place, you

want to make sure you are demonstrating your real self living a real Christian life. Let young people with whom you have contact know what you are thinking and feeling, and more importantly, why! Don't be afraid to share some of the problems life has thrown your way and how you've dealt with them.

Second: Be consistent! Probably the worst thing an adult can do in influencing the life of a young person is to say one thing on Sunday morning, then contradict that by his actions on Monday morning. Sooner or later this inconsistency will be exposed and bring defeat in our efforts to build the church of tomorrow. This advice relates most directly to relativism discussed above. If young people today have difficulty establishing values for life because of the instability of our society, then one of the best things adult Christians can do to counter this relativism is to **demonstrate stability.**

Third: Be a good listener! Listening is perhaps the most effective weapon we have in combating these philosophies. Kids give signals. We need to pick up on these signals and give young people an opportunity to vent the emotions that produced them. There *will* be an expression of self. The form it takes might depend on a good listener.

Fourth: Be accepting! Accept the young people within your influence as they are. Today's young people are characterized by a lack of something firm on which to build their lives — a fear of the future and a deep-seated distrust of almost everything and everyone around them. They will not respond positively to you unless you accept them as they are now. Of course, you don't want to lose sight of what Jesus Christ can make of their lives if they will turn them over to Him. But the first thing you have to do is establish a relationship.

Finally, **Be vulnerable!** Don't be afraid to demonstrate your "humanity". Let them know you struggle — but that you overcome these struggles because you submit to the Lordship of Jesus Christ. Let them know you depend on an intimate relationship with the Savior for strength and courage. This may be the hardest part of the task, for it takes special strength to be able to open your life so completely. But it will make a difference when a young life is profoundly influenced by the example you're setting.

In conclusion: The young people of this generation face unprecedented pressures from ideas and philosophies that conflict directly with Christianity. They will respond to you only if they can see in you a desire to relate to them and a willingness to respect them as they are. Let them become involved in your life and in your relationship with Jesus Christ. [†]

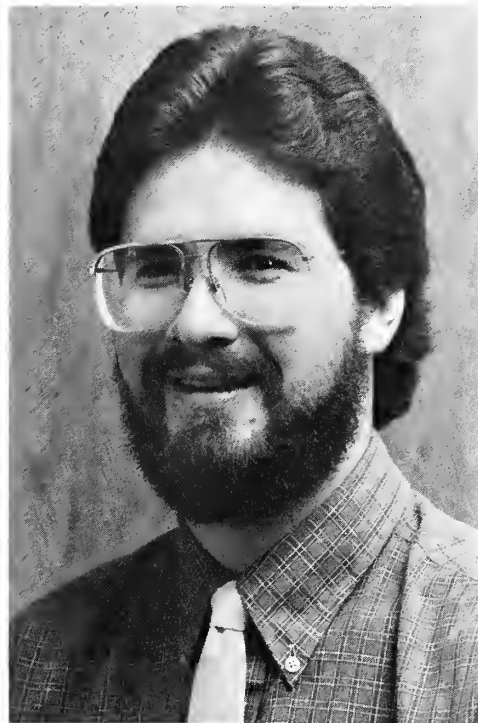
Mitchell Funkhouser Named Brethren Youth Director

THE BOARD of Christian Education is pleased to announce that Mitchell W. Funkhouser, a senior at Ashland Theological Seminary, has been appointed Youth Director for The Brethren Church, beginning June 1.

Board President Rev. Ken Sullivan announced the appointment in mid-April, following a three-month search by a committee chaired by Rev. Dave Cooksey. Ten persons applied for the position, five of whom were interviewed by the Search Committee. The naming of Mitch Funkhouser to the position culminates two years of planning and work by the Board of Christian Education.

The Brethren Youth Director is charged with the responsibility of building Brethren Youth Crusaders (BYC) at the local, district, and national levels. He will be available to churches in an advisory capacity, and pastors and youth directors will be encouraged to call on him to strengthen their youth programs.

To facilitate this, Mitch will travel to as many district youth rallies and



*National Brethren Youth Director
Mitchell W. Funkhouser.*

other BYC events as possible. He will meet with advisors and pastors at these events and also visit them in their homes.

Mitch, who anticipates receiving a

master of divinity degree from Ashland Theological Seminary in June, is a member of the First Brethren Church of Sarasota, Fla., where he was active in Boys' Brotherhood and BYC. In his late teens he served as a summer intern in youth programming at the Milledgeville, Ill., Brethren Church under the guidance of Pastor George Solomon. He also served for two years as vice moderator of National BYC and is concluding a two-year tenure as editor of the national BYC magazine, *The Morning Star*.

During the past year Mitch has served as youth pastor at Park Street Brethren Church, where he has had responsibility for the total youth program. He also helped with the Ohio District BYC and planned the January 1985 All Ohio Senior Retreat. As National Youth Director — a half-time position — Mitch will continue as youth pastor at Park Street — also a half-time position.

In looking forward to his work with the National youth program of The Brethren Church, Mitch said, "I am excited about the potential I see in Brethren youth and want to be on the forefront of harnessing that potential. I believe with the position of Brethren Youth Director, The Brethren Church *will* begin to harness that potential." [†]

The 1985 Summer Crusaders . . .



Forever Praise



Team Captain Jenny Williams

"Forever Praise," the Camp/Education team, will work with various age groups in three Brethren church camps this summer. Members of this team will also work with some Bible schools and do survey work for churches in West Virginia, Indiana, Virginia, Maryland, and Ohio. Making up this team are (l. to r.) Joe Shultz, Jean Moe, Nancy Clark, Matthew Hamel, and Jenny Williams.



Images of Light



Team Captain Kevin Moe

The Midwest team "Images of Light" will spend its summer of service going back and forth from east to west. The team will work with churches in Pennsylvania, Indiana, Kansas, Illinois, and Ohio doing vacation Bible school and survey work. Serving on this team are (l. to r.) Kevin Moe, Ann Flora, Kelly Cox, Ingrid Beckel, and Michael Evans.

Photos by Bruce Ronk

His Praise



The Music team "His Choice" will be visiting the most congregations this summer, presenting musical programs in Brethren churches in Illinois, Indiana, Ohio, Maryland, and Pennsylvania. Members of this team are Lori Davis (at piano), (1st row, l. to r.) David Webb, Kasey Kesselring, Paul Ritchey, John Zook, Mike Funkhouser, (2nd row) Jenny Witulski, Melinda Stone, Benita Barnett, and Tina Miller.

Coaching the Music team this year is Mrs. Linda Ebert, a new member of the Summer Crusader staff. Many Brethren are familiar with Linda from her fine vocal performances at recent General Conferences. She and her husband, Neal, are active members of the Ashland Park Street Brethren Church.



Team Captain Benita Barnett



Coach Linda Ebert



The Farwest team "Truth" will begin its summer ministry working with vacation Bible schools in Ohio. The team will then travel to Arizona and spend most of July working with the Arizona Brethren churches and with the Southwest District camp. "Truth" will conclude its summer of service back in Ohio working in another church before General Conference. Team members are (l. to r.) Dominique Hutchison, Brian Hollinger, Tim Eagle, Vanda Funkhouser, and Lora Luckenbill.

Truth



Team Captain Vanda Funkhouser

The BYC Ingathering: A Review

AN IMPORTANT PART of the BYC Convention each year is the Ingathering. BYC members from across our denomination bring to a culmination a year of work, prayer, and fund raising conducted in local Brethren Youth groups. The Ingathering is a tangible demonstration of what Christians working together can accomplish, and as such is integral to the unity the Convention demonstrates.

The process is simple: Each year the BYC Convention approves a goal and a project. Then from the end of that Convention to the beginning of the next Convention BYC groups put a significant amount of the funds they raise aside to be taken to the next Ingathering. The project is used as the primary focus in promoting fund-raising efforts, and at least half of the funds taken in at the Ingathering go toward this project.

But in addition to the project, Ingathering funds are used to help with BYC travel, to provide a gift to the Board of Christian Education toward the overhead cost of administering BYC, and to underwrite publication of the *Morning Star* magazine.

The funds earmarked for travel are divided three ways: Some is used for delegate travel for BYC members from the California and Arizona Districts. Delegates with hardship situations from closer districts who apply to the Board of Christian Education may also receive some funding. Another part of the travel money included in the Ingathering is for travel by the BYC Moderator to youth rallies or district conferences. The third part of the travel funds in the BYC Ingathering is used to offset some of the costs involved in the travel associated with BYC Council.

Groups selected in the past to benefit from the BYC projects have covered a wide range of ministries in The Brethren Church. Over the



Dave Logan (r.), vice moderator of national BYC, presents the 1984 project check to Stan Gentle, business manager of the national Missionary Board. The \$3,000 check was for the new Brethren church in Shaker Heights, Ohio.

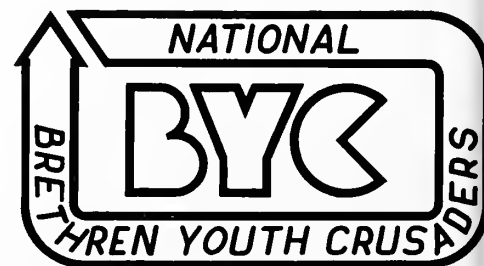
years, the BYC has given over \$100,000 to those ministries. Included among the recipients have been the Brethren Publishing Company, Home and Foreign Missions, the Benevolent Board and its associated homes, and Summer Crusaders.

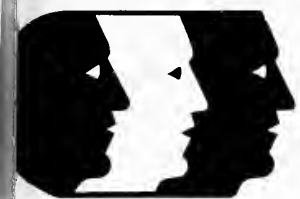
In 1984, the total Ingathering was \$10,551.82. Of this, \$6,000 was given to two projects: \$3,000 to the Missionary Board for use in the church planting effort in Shaker Heights, Ohio; and \$3,000 to the 1985 Summer Crusader program.

The goal adopted by the 1984 Convention for the 1985 Ingathering is \$15,000. The two projects to benefit from this are Riverside Christian Training School and the Summer Crusader program. If the \$15,000 goal is reached, \$3,800 will go to Riverside Christian Training School, and \$3,800 to the Summer Crusader program. As explained above, the

balance of the Ingathering will go toward delegate and council travel, administration, and *Morning Star* magazine. The budget is determined on a percentage basis, so if the Ingathering is more or less than the goal, each of these figures will be adjusted accordingly on the basis of that percentage.

Gifts to the Brethren Youth in your church that are earmarked for the National BYC Ingathering help demonstrate the strength of Christians working together, and they assist in the overall work of The Brethren Church. [†]





FACING TODAY'S ISSUES



Should Christians Rock?

by Brad Hardesty

ROCK MUSIC started in the 50's and was thought to be a short-lived fad. Here we are, 30 years later, and rock is still with us. It has changed from the early years of Chuck Berry and Elvis Presley, but not so much so that it can't be recognized. It's fairly certain that since this style of music has been around for 30 years, it will stay with us. But should rock music be a part of the church's music?

The Bible says virtually nothing about musical styles. But I believe God can, and does, use various styles of music — including rock — to deliver his message. Music is a tool, much like a hammer. Both can be used for positive, constructive purposes or for destruction. No one would call a hammer evil, and yet it can break a window as easily as pound a nail. Similarly, music can be used for either good or evil.

From its beginning, rock music has been associated with rebellion. Elvis was a rebel, with slick hair and a leather jacket. The images of rock musicians today vary from the wholesome, like the Little River Band, to the disgusting and revolting, like Ozzy Osbourne and KISS. Its association with rebellion, however, does not necessarily make the rock style of music bad.

The lyric content of any song is what ultimately must be judged, not its style. The lyrics of many of today's secular rock songs are pornographic and shocking. Most adults don't know what the rock groups are singing, but the kids who buy the

albums do. They can sing along as their favorite group spews out lyrics full of sex, drugs, and violence. On the other hand, kids can choose Christian rock songs with lyrics that speak of Jesus Christ, salvation, and Christian living.

Philippians 4:8 is a good guide for Christians to use in judging what they listen to and read. Only by examining the lyrical content of any song can it be approved or condemned, using this verse. It is important to be as objective as possible when deciding on what music to purchase. Too often songs with good Christian lyrics have been rejected because of the rock style of the music, while songs with shallow or bad lyrics have been accepted because of their pleasing style of music. Our personal tastes in music should not influence the way we look at truth, for truth transcends culture and our subjectivity.

Consider the following excerpts from songs by Christian rock bands:

*His is the Kingdom — His is the power
And the Glory forever, Amen
Praises to the Father, Son, and Holy Spirit
Blessed be the name of the Lord
Whose side are you gonna be on when Jesus returns?
You'd better make your decision now that you've heard
It's up to you*

From "It's Up to You" by Barnabas*

*When He died
He was bleeding from a cross as if
He'd killed and lied
He loved us, came to serve
And His love for us drove Him to a death he didn't deserve
From "I Love God" on Undercover's album God Rules!†*

These songs praise God and present the gospel. Other Christian artists deal with social issues and with problems in the church. "Sin for a Season" and "Baby Doe" by Steve Taylor confront listeners with some hard facts they need to face. Randy Stonehill, Mark Heard, Daniel Amos, and the Resurrection Band are just a few of the many Christian artists and bands that speak to situations in the world and in the church that call for change. These groups' lyrics are hard driving, because they burn in the heart, and their music delivers the message in a complimentary way.

There is, unfortunately, some music in the Christian market that doesn't praise God, present the gospel, or deal with important issues. But this should not be used to discredit all the biblically solid songs that are available. The prospective buyer needs to use discernment by listening to the recording, reading the lyrics, and inquiring about the group.

Yes, Christians can rock, for God can be praised and the Good News spread through Christian rock music. It is one among many musical styles that can be effectively used inside and outside the church. We should decide, by evaluating the lyrics and purpose of rock music, when and where it can be appropriately used by the church. [†]

The EVANGELIST welcomes your views on this and other articles that appear in "Facing Today's Issues."

Or if you would like to write an article on an issue that has not yet been addressed on this page, send that topic and a brief summary of your position on the issue to the editor.

*Address your correspondence to:
THE BRETHREN EVANGELIST
524 College Avenue
Ashland, Ohio 44805*

Mr. Hardesty, a senior at Ashland Theological Seminary, will become director of youth and music for the Milledgeville, Ill., Brethren Church in July. Before entering seminary, he worked for a time as a disc jockey for a Christian radio station.

*Copyright © 1980 Ragga-Sagga Music (ASCAP).
†Copyright © 1983 Maranatha! Music.

Roanoke Church Presents Drama As Easter Witness to Community

Roanoke, Ind. — Seventeen lay men and women and five young people of the Roanoke First Brethren Church reenacted on Palm Sunday the death and resurrection of Jesus as a witness to their community of the true meaning of Easter.

The reenactment was in the form of a drama entitled "The First Easter," based on a book by Peter Marshall. The drama was in five scenes — the Last Supper, Christ's agony and be-

trayal in the garden, the trial, the crucifixion, and the resurrection.

"As the events of [Holy] week were acted out before our eyes, our hearts gained a fresh understanding of all our Savior suffered for us," said Kayleen Bowker, Roanoke's news reporter, in describing this drama. "The First Easter" — through five scenes, men, women, and youth in words, action, and music —

brought to life the meaning of Easter for the community of Roanoke," she said.

Others involved in the drama in addition to the 22 adults and youth who acted and narrated the performance included Sharon Williams, who provided organ music; Gerry Rupel, who sang; Sherry Gorrell, Joni, and Mabe Hacker, who made the costumes; Dan Hacker, who constructed the cross and the crown; and the entire Roanoke First Brethren congregation, who provided prayer support.



Scenes from the crucifixion and the resurrection. Bruce Garrett portrayed Christ, and Julie Fisher played Mary. Photos by Steve Williams

Loree Member wins \$5,000 Cole Porter Scholarship

Bunker Hill, Ind. — Lori Birnell, 18, a member of the Loree Brethren Church, recently won a scholarship for \$5,000 in the 1985 Cole Porter Fine Arts scholarship auditions.

The scholarship, \$1,250 a year for four years, comes from the estate of the late Cole Porter, a Peru, Ind., native. Lori was one of five candidates to audition for the award.

Lori's goal is to become a professional classical and jazz pianist and later on a professor of music or private instructor. The Cole Porter scholarship is a step toward this goal.

Her audition for the award included a reading of the poem "Sick" by Shel Silverstein; a xylophone solo, "Concertino" by Toshior Mayuzumi; a vocal solo, "Jesus Never Fails" by Gary Dis-

kell; piano and vocal performance of a song she wrote for her father; a marimba solo, "Yellow After the Rain"; and a piano solo, "Rhapsody in B Minor, Opus 79, No. 1" by Johannes Brahms.

In addition to the scholarship, Lori also received word from Ball State University that she would be recommended for a piano major and awarded an honor citation, making her an honor student in piano as an incoming freshman, if she chooses to attend that university.

At the Loree Brethren Church Lori is active in BYC and has presented many special numbers for the congregation. She has also served as a counselor at Camp Shipshewana.

Lori is the daughter of Mr. and Mrs. Willard Birnell, also members of the Loree Brethren Church. She is currently a senior at Maconaquah High School.



*Peru Daily Tribune photo by Tony Hare
Lori Birnell displays her winning talent on the marimba.*

Florida Conference Recognizes New Hispanic Brethren Church

andon, Fla. — Recognition of the Spanish congregation of the Sarasota First Brethren Church as a separate brethren church within the district was the highlight of the business session of the Eighth Annual Conference of the Florida District held March 24 at the Bloomingdale Brethren Church. George Gutierrez, a lay leader in the Spanish church, made the motion to recognize the congregation, known officially as *La Iglesia Hispana De Los Hermanos*, Sarasota, Florida. The

motion was seconded and approved unanimously. A motion that the Conference offering (taken later in the day) should go to the Spanish church to assist it in its growth was also unanimously approved.

A husband and wife team from the Tampa area were the speakers for the conference, which had as its theme "Accepting God's Care — Sharing God's Love" (I Peter 5:7). Mrs. Kay Reed spoke in the afternoon session on the subject "Loneliness as Seen in

Counseling." Her husband, Dr. William S. Reed, addressed the conference during the evening session on the subject "Loneliness and Stress — How Do We Handle Them?"

The conference paid tribute to Rev. and Mrs. James Koontz for their work in the district. The Koontzes were attending their last district function before moving in April to Kansas, where Rev. Koontz has become pastor of the Fort Scott Brethren Church. During their 3½ years in Florida, both Rev. and Mrs. Koontz were active in the Florida camping program, and Mrs. Koontz (Cindy) served as district treasurer for three years.

Other business, presided over by the district coordinator, Rev. Dale Ru Lon, included reports of district ministries, a financial report, budget approval, and elections. Elected to office were Paul Yoder, coordinator-elect; Jane Showalter, secretary; Tim Solomon, treasurer; Sue McConahay, women's representative; David Brandenburg, men's representative; and Phil Lersch, ministerial representative. Mrs. Marjorie Bennett became the new district coordinator.

A slide presentation of the work of denominational boards and ministries was also shared during the conference.

— reported by Charles Beekley



Left to right, George Gutierrez, a lay leader in the new Hispanic church; Rev. Dale Ru Lon, Florida district coordinator; and Rev. Kenneth Solomon, pastor of the Hispanic congregation.

Photo by Tim Solomon.

A Profile of the New Hispanic Brethren Church of Sarasota, Fla.

From a ministry to children of migrant workers started a little over five years ago by Mr. and Mrs. Tim Solomon has grown a Hispanic congregation of 32 adult members with an average weekly attendance of over 100.

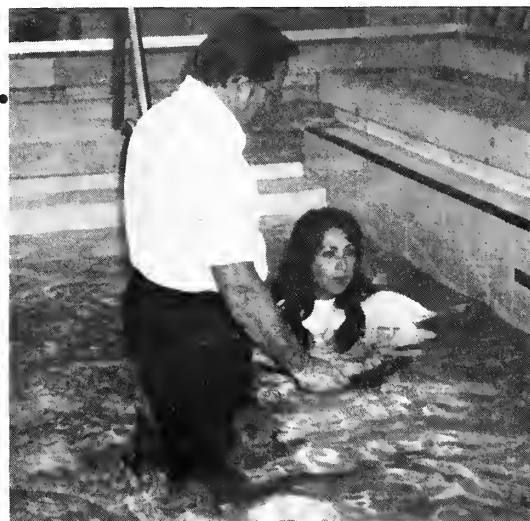
The congregation, originally a part of the Sarasota First Brethren Church, became by action of the Sarasota congregation on March 24 a separate daughter church known as *La Iglesia Hispana De Los Hermanos*, Sarasota, Florida. Later that same day, *La Iglesia Hispana* was recognized by the Florida District Conference as a member church of that district (see conference report above).

The work among Hispanics was started in late 1979 as an outreach ministry of the Sarasota First Brethren Church. When former South American Missionary Rev. Kenneth Solomon joined the Sarasota church staff 3½ years ago as pastor of evangelism and missions, he added new impetus to this work.

Since that time what was begun as a ministry to children and youth of migrant workers has now become a ministry to all ages and includes Hispanics from at least seven Latin American countries, many of whom are permanent residents of the United States. Among these are a number of young couples with children, giving good promise for the future.

The church has seven hours of meetings each week,

Pastor Kenneth Solomon baptizes a new member, Mrs. Leopolda Cortez, into the membership of the Sarasota Hispanic Brethren Church.



currently led by eight North Americans and five Hispanics. Rev. Solomon expects the leadership ratio to change in favor of Hispanics as the work grows and more Latinos become responsible members.

During the month of March eleven new members were added to the congregation. Weekly attendance averaged 133, and weekly giving averaged \$173.49.

Current goals for this young congregation according to Pastor Solomon include writing a constitution, preparing the members for increased responsibility, strengthening their organization, and requesting denominational recognition for the church at General Conference.

"Reaching Others . . . Through Me" Is Pleasant Hill Conference Theme

Pleasant Hill, Ohio — "Reaching Others for Jesus Through Me" was the theme of a missionary conference at the Pleasant Hill First Brethren Church March 2 and 3 that included two full days of activities.

The conference got underway Saturday morning at eight o'clock with a father and son prayer breakfast. Mike Maddex from Christian Radio Station WEEC of Springfield, Ohio, was the speaker.

At noon on Saturday mothers and daughters gathered for a salad buffet luncheon. Mrs. Shirley Cline of Christian Service International spoke to the women and girls about mission work in Haiti.

The whole church family came together on Saturday evening for a food festival and game time, and to learn about foods and customs of other lands. The evening concluded with Rev. Eddy Cline, also with Christian Service International, challenging the Pleasant Hill Brethren with what *they* could do for missions.

Rev. Cline was also the speaker for the worship service the following morning. After his message, Faith Promises were made, with the goal of \$10,000 set by the Pleasant Hill mission board nearly being met. (Faith Promise cards received since that day

have taken the total well over the goal to \$13,557.20).

A carry-in dinner followed the worship service. At the conclusion of the meal, Benson Rhoades told about experiences he had last year while serving as a missionary in Haiti.

The conference concluded Sunday

evening with church members presenting the cantata *To Tell the Untold*.

Though the missionary conference was over, the focus on missions was not. Sunday, March 17, was another day of missions emphasis. Rev. Virgil Ingraham, former Executive Director of the Missionary Board of the Brethren Church, was present and gave a slide-illustrated account of his recent visit to Brethren mission work in Colombia and Argentina.

— reported by Betty J. Shellenberger



The words above the arch proclaim the missions conference theme and the large globe rotating on its axis emphasizes the need to reach the world, as Pleasant Hill Pastor Robert Westfall prepares to introduce Rev. Virgil Ingraham, the speaker for the March 17 worship service.

Photo by Lynn Shellenberger

Loree Church Dedicates Special Communion Table

Bunker Hill, Ind. — A Communion table given in memory of one Brethren man and made by another Brethren man was dedicated March 31 during the morning worship service of the Loree Brethren Church.

The beautiful oak table was given to the church in memory of former Loree member and deacon Paul LeMaster by his wife, Eloise. Mr. LeMaster passed away last year while singing a special number at a Full Gospel Businessmen's Association meeting.

The Communion table was designed and constructed by Doyle Webb, a member of the Ardmore Brethren Church. Mr. Webb was formerly employed by Endicott Church Furniture, Inc., of Warsaw, Ind., but now has a cabinet shop of his own in South Bend.

Several members of Paul LeMaster's family participated in the dedication

service. His granddaughters, Tracey and Shelly LeMaster, lit the candles for the service, and his son and daughter-in-law, Mr. and Mrs. Ron LeMaster, played an organ-piano duet. Rev. Claude Stogsdill, pastor of the Loree Church, led the litany of dedication.

A velvet runner for the table, a gift of the Loree Sisterhood, was also dedicated during the service. A beautiful stainless anodized cross, given earlier by the Seekers Class of the church, will rest on the table.

— reported by Jane Stogsdill

Johnstown II WMS Gives Unusual Baby Shower

Johnstown, Pa. — The Woman's Missionary Society of the Johnstown Second Brethren Church had a baby shower March 7, but it was for an organization, not a mother and baby.

The shower was for the Johnstown chapter of Birthright, an organization with 700 chapters worldwide that

provides positive alternatives to abortion.

The shower came at the conclusion of a meeting during which Mrs. Clare Furnary and Mrs. Martha Mulcahy, co-directors of the Johnstown chapter, told about the work of Birthright. The WMS women learned that Birthright, in its five years of service in the Johnstown area, has assisted over 900 women with counseling, maternity clothes, baby items, homes, etc.

Mrs. Furnary stressed the confidentiality and non-judgmental attitude necessary in their work of assisting mothers-to-be and babies. She also noted that Birthright operates totally on donations and is tax-exempt.

Following this explanation and a short business meeting, the WMS women showered Mrs. Furnary and Mrs. Mulcahy with gifts, which they will distribute to mothers coming to Birthright. After the gifts were opened, refreshments were served at tables decorated in a baby-shower theme.

Milledgeville Brethren Blessed By Unique Growth Experience

Milledgeville, Ill. — Members of the Milledgeville Brethren Church participated March 8-10 in a unique spiritual growth experience known as a Lay Witness Mission.

Eighteen lay people from all walks of life came to share with the people of the Milledgeville congregation their personal faith and their experiences in living the Christian life.

Preparations for the Lay Witness Mission started in January, when Milledgeville Pastor George Solomon began preaching a series of sermons

emphasizing the responsibility of Christians to "Love One Another," "Care for One Another," "Forgive One Another," "Accept One Another," "Encourage One Another," "Serve One Another," and "Pray for One Another." Then the day before the Mission, an all-day prayer vigil was held.

The Lay Witness Mission got underway with a carry-in supper on Friday evening, continued with a full day of activities on Saturday, included morning services on Sunday, and concluded

with a Sunday noon carry-in dinner and an afternoon evaluation session.

The format alternated between general sessions and small group meetings, with the lay witnesses leading the small group discussions. Herb Voigts, a layman with specific training for this task, served as coordinator of the Mission and also spoke during the Sunday morning worship hour.

According to Milledgeville news report Mrs. Lorraine Haught, the Lay Witness Mission was "a very successful weekend, with good attendance for everything." "We learned that God heals, refreshes and renews." "We shared our love for God and our personal experiences." "We've been blessed."

Valley Pastor Honored at Appreciation Lunch

ones Mills, Pa. — Members of the Valley Brethren Church surprised pastor Dan Lawson at a carry-in lunch Sunday, March 31, by announcing that this was "Pastor Appreciation Day" in their church.

Proclaiming the occasion was a wall poster with Pastor Lawson's and his wife's (Lynne) names on it, which had been signed by the members of the congregation.

A program followed the lunch, which was attended by 67 of the Valley Brethren. During the program, the choir sang a special number, as did the children of the church, and various members of the congregation recited

poems or read cards of appreciation to the pastor. Gifts were also given to the Lawsons.

Pastor Lawson, a May 1984 graduate of Ashland Theological Seminary, began serving the Valley Brethren congregation last September.

—reported by Dwayne Keller

New Fort Scott Pastor Set Apart at Sarasota

Sarasota, Fla. — Rev. and Mrs. James Koontz were set apart for service in the Fort Scott, Kans., Brethren Church during the Palm Sunday morning worship service of the Sarasota First Brethren Church.

Rev. Koontz, who served as associate pastor of the Sarasota congre-

gation for 3½ years, became pastor of the Fort Scott Church in April. The Fort Scott congregation, which has averaged in the 20's for worship during the past couple of years, welcomed the Koontzes with 76 in attendance for Easter Sunday morning.

In a cooperative arrangement between the National Missionary Board, the Midwest District, and the Fort Scott Church, Rev. Koontz will work under the guidelines of the national Missionary Board and receive part of his salary from that board until the Fort Scott congregation is able to provide his full support.

Senior Citizens Honored With Dinner at Linwood

Linwood, Md. — Members 60 or older were treated to a turkey dinner on Senior Citizens' Day, March 24, at the Linwood Brethren Church.

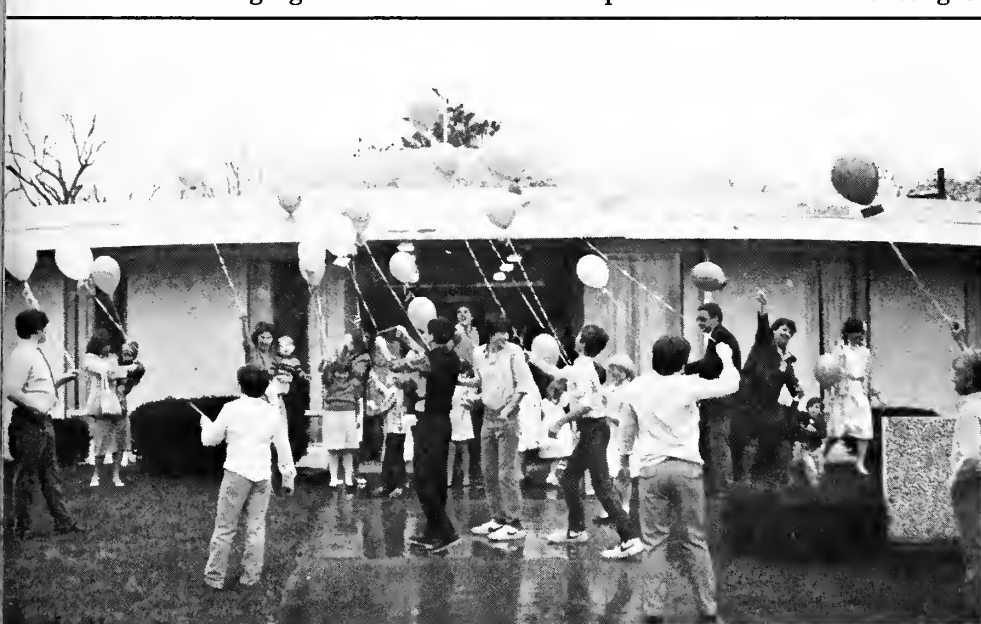
The dinner, which followed the Sunday morning worship service, was prepared by all those in the church under 60 years of age.

Walter Brandenburg, 89, was the oldest member present for the meal. Helen Engler, 93, and Carrie Davis, 92, were not able to attend but sent their greetings.

Special music during the program that followed the meal included a rendition of "Give Me That Old Time Religion" by the seniors themselves; a violin solo by Roger Blacksten played on an instrument nearly 200 years old; and a mouth organ solo by Ralph Blacksten.

Pastor Robert Keplinger shared some remarks on "You Know You're Getting Old When . . ." And the program concluded with a spelling bee.

— reported by Helen Devilbiss



Children attending the Newark, Ohio, Brethren Church on Easter Sunday released helium-filled balloons during the Sunday school hour. Attached to each balloon was a plastic card with the child's name and address on it and a request that anyone finding the balloon let the child know where it was found.

Photo by Michael Dolan.

Raystown Pastor, Wife Given Royal Treatment

Saxton, Pa. — Allen J. Baker, Jr., pastor of the Raystown Brethren Church, and his wife, Shirley, were declared "King and Queen for the Day" on March 24, when the Raystown congregation observed "Pastor Appreciation Day."

Pastor Baker first learned about the occasion at the conclusion of his morning sermon, when Deaconess Jean Weimert made a surprise announcement. Several scripture passages about giving honor were then read, and the Christian song "Farther Along" was sung by Gary and Janice Wyles, Fred and Sharon Querry, Dorothy Hoover, and Nancy, Jean, and Susan Weimert, accompanied by pianist Penny Weimert.

A meal and time of fellowship followed the service, with WMS president Janice Wyles presiding. Pastor and Mrs. Baker were each given a crown to wear, made by Caroline Weimert. Ms. Weimert also read two

Pastor Allen Baker and his wife, Shirley, display the jackets they received from the Raystown WMS on "Pastor Appreciation Day."



poems she had written for the occasion, one of which declared the pastor and his wife King and Queen for the day.

The program after the meal included group singing, praying of "The Lord's Prayer" by Fred Querry, an opportunity for those present to express words of appreciation to the pastor, and a time of prayer for the pastor and

his wife. In addition, the Raystown Woman's Missionary Society gave Pastor and Mrs. Baker each a sprig jacket.

The program, which was planned by the WMS and the deacons and deaconesses, concluded with the singing of "Some Golden Daybreak" and the reciting of the WMS benediction.
— reported by Susan Weimert

Rev. James Black Attends State Dept. Conference

Ashland, Ohio — James R. Black, Executive Director of the Missionary Board of The Brethren Church, was one of approximately 200 religious leaders from the United States and other countries who attended by invitation of the State Department the International Conference on Religious Freedom held April 15-16 in Washington, D.C.

The conference was sponsored by

the State Department and hosted by Secretary of State George Shultz. President Ronald Reagan addressed the final session.

"This was one of the most earth-shaking conferences I have ever attended," said Rev. Black. "Results should be far-reaching, as those attending were reminded again and again of the reality of religious bondage in many parts of the world."

This was the first such conference ever to be hosted by the U.S. State Department. A follow-up conference is being planned.

Alexander Mack Historical Essay Contest Sponsored

Elgin, Ill. — The Brethren Historical Committee is currently sponsoring the second annual Alexander Mack Historical Essay Contest.

The purpose of this contest is to promote the study of Brethren history and to encourage research that will use the resources available in the Brethren Historical Library and in other historical collections.

The contest is open to any high school, college, seminary, or graduate student regardless of denominational affiliation. Essays, however, are to treat subjects related to one of the various Brethren groups, including

but not necessarily limited to Seventh-Day German Baptists, the Church of the Brethren, the Old German Baptist Brethren, The Brethren Church, the Fellowship of Grace Brethren Churches, and the Dunkard Brethren.

An award of \$100 will be given for the best essay submitted by a seminary or graduate student, \$50 for the winning essay by a college student, and \$25 for the best essay by a high school student. Essays will be read and evaluated by the Brethren Historical Committee. Entries must be submitted by September 1, 1985.

For additional information, write to Kenneth I. Morse, Coordinator of Historical Resources, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

Ashland Academy to Close At End of Current Year

Ashland, Ohio — Ashland Academy, the college-preparatory high school located on the Ashland College campus, is discontinuing operations at the close of the current school year.

"It was strictly a business decision caused by escalating costs," said Academy President Dr. Joseph R. Shultz. "The academy achieved its educational goals in every way except financially."

Shultz said that the academy was reinstated in 1980 because the college felt there was a need for such a school. But the market has not been there to provide sufficient enrollment to maintain its quality program.

Dr. Roger L. Saurer, director of the academy, said that the school had many achievements during its five years of operation. The academy's 1983-84 student body placed in the top six percent of the nation in the nationally-administered Stanford Achievement Tests, 100 percent of the Academy's graduates have been accepted into the college of their choice, and 57 percent of the academy's 1985 graduating class will receive the Ohio State Board of Education's Award of Distinction. The academy's course of study has also been used as a model by other schools throughout Ohio.

Convocation Explores Challenge Of Evangelizing U.S. Ethnics

Houston, Tex. — Six Brethren were among the 682 persons representing 13 ethnic groups and 47 denominations and organizations who participated in the National Convocation on Evangelizing Ethnic America, held April 15-18 at the South Main Baptist Church in Houston.

The purpose of the convocation was to explore the challenge of evangelizing the numerous ethnic groups in the United States whose language and culture are not English.

Attending from The Brethren Church were Rev. James R. Black, Executive Director of the Missionary Board of The Brethren Church; Dr. Juan Carlos Miranda, Hispanic Field Supervisor for The Brethren Church, and his wife, María; Rev. Kenneth Solomon, pastor of the new Hispanic

Brethren Church in Sarasota, Fla.; Rev. Ron Williams, pastor of the Brethren Fellowship of the Savior, Shaker Heights, Ohio; and Mr. Billy Suddeth, a lay official in the Brethren Fellowship of the Savior.

Ethnic Americans can no longer be considered the minority in the United States, said Dr. C. Peter Wagner, the keynote speaker for the convention. Anglos now comprise only about 30 percent of the American population, according to Wagner, who is professor of church growth at Fuller Theological Seminary.

But American ethnics are "under-evangelized" compared to anglos and blacks, Wagner said. He challenged anglo Christians to use "their resources of people, money, and influence" to undergrid ethnic evangelism

in the U.S. The key to ethnic evangelism is church-starting, Wagner added, and he called on participants to place starting churches among ethnic groups at the forefront of their denominational efforts.

Another speaker challenged American evangelicals to view the United States' ethnic influx as God's way of evangelizing the world. Dr. Daniel Sanchez, associate professor of missions at Southwestern Baptist Theological Seminary, said that our nation's ethnic growth presents evangelicals a unique opportunity to fulfill Jesus' command to share the gospel with people of all races, cultures, and languages. "The world has literally come to our Jerusalem," Sanchez said.

Sanchez also noted that ethnics in transition are often receptive to the gospel. He said that within two years after the arrival of the first Vietnamese refugees in the U.S., there were more Vietnamese congregations here than there had been in Vietnam.

An important part of the convocation was the 7½ hours of workshops, with separate schedules of workshops for each of the convocation's ten ethnic focus groups.

Dr. Juan Carlos Miranda, a leader in the Hispanic workshops, stressed the importance of knowing more than another language when attempting to cross cultural barriers with the good news. "Just because we understand Spanish doesn't mean we understand the culture or the people group," Miranda said.

As the end of the convocation approached, attention turned heavily to the sharing of strategies and experiences, and to laying a foundation for greatly increased networking among those involved in ethnic evangelism. Dr. Oscar I. Romo, chairman of the convocation, said that he believed that the expanded contacts and friendships growing from the meeting would be among the convocation's most significant results.

Dr. Leighton Ford, chairman of the Lausanne Committee for World Evangelization and the speaker at the final session of the convocation, stated that the gathering had broadened the vision for world evangelization among North American evangelicals. Not only had anglo participants been made aware of opportunities for ethnic ministry, he said, but ethnics themselves were challenged to be aware of the part they could play in evangelizing not only the U.S., but the world as a whole.

Linwood Youth Group Busy At Variety of Activities

Linwood, Md. — The Brethren Youth group of the Linwood Brethren Church was reactivated last fall and has been busy ever since.

The current and continuing project of the youth is gathering aluminum for recycling. They are also engaged in a contest to earn points toward getting their way paid to Camp Pinnacles in July. They earn one point each for attending Sunday school, staying for church, attending youth functions, and bringing a visitor to any of the above.

Other youth activities over the past several months have included decorating the parsonage Christmas tree, roller-skating and bowling, taking part in a Youth Sunday worship service in March, selling "Happy Eggs" at Easter time, and attending the Southeastern District youth rally



Linwood youth advisors are (l. to r.) John Myers, Betsy Sayler, and Jeff Myers.

at Mathias, W.Va., and the district youth conference at St. James, Md.

The current youth advisors are Betsy Sayler and John Myers. Jeff Myers, a student at Towson State College, also served as a temporary youth advisor while home during winter break.

— reported by Pastor Robert Keplinger

Readers' Forum

April Issue

I want to tell you that the April 1985 issue of the EVANGELIST is superior. The cover is just stunning. I keep looking at it. Who designed it? I think a note on the publisher's page might be appropriate.

The graphics and layout are good enough to be submitted to the E.P.A. [Evangelical Press Association] as the

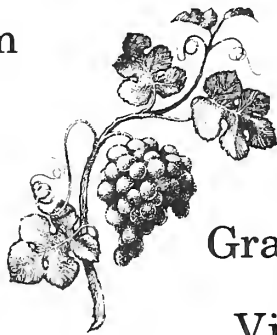
best improved religious magazine.

Keep up the great work.

Rev. STEPHEN S. COLE
Newark, Ohio

The artwork used on the cover of the April EVANGELIST came from Clipper Creative Art Service, a monthly art service to which the Brethren Publishing Company subscribes. The EVANGELIST logo and the words "The Cross of Christ is for All the World" were added by the EVANGELIST staff.

From
The



Grape
Vine

Rev. and Mrs. Robert Dillard have decided to conclude their service as missionaries in Medellín, Colombia, at the end of their present term, according to word received through the national Missionary Board. The Dillards will return to the United States at the end of May.

Dr. J.D. Hamel, pastor of the First Brethren Church of Sarasota, Fla., attended April 19 a White House briefing on the deficit reduction plan and on U.S. aid to freedom fighters in Nicaragua. (Note: The editor of the *EVANGELIST* was also invited to this briefing, but was unable to attend.)

Keith Stuart, will serve as a pastoral intern this summer at the Warsaw, Ind., First Brethren Church. Keith, a member of the Mt. Olivet Brethren Church in Georgetown, Del., will enter his senior year at Ashland Theological Seminary in the fall.

Rodger Geaslen, a member of the Hagerstown Brethren Church, will head up a Southeastern District Work Group that will spend June 10-15 at Lost Creek, Ky., painting, making repairs, cleaning, and doing other maintenance work.

Connie S. Jenkins, a member of the Newark, Ohio, Brethren Church, recently won the Owens-Corning Fiberglass Merit Scholarship. Connie, a senior at Newark High School, is the pianist for her church. She plans a career in medicine.

Approximately 1,100 people attended the Easter worship service of the Brethren Fellowship of the Savior in Cleveland Heights, Ohio. This Home Mission congregation, begun in December 1982, is pastored by Rev. Ron Williams.

The First Brethren Church of Elkhart, Ind., will dedicate its new building on June 9. Dr. Arden Gilmer, this year's General Conference Moderator, will be the speaker.

The National Ordination Council met in Milledgeville, Ill., April 15-16 and examined nine applicants for ordi-

nation. Eight of the nine were approved for ordination and the remaining one was given tentative approval contingent upon fulfilling specific requirements.

The Warsaw, Ind., First Brethren Church recently installed a new sound system for the hearing impaired. The system features small battery-operated receivers with earphones that enable those using them to hear the worship service from any location in the church building.

Nearly 800 decisions were made at a recent crusade held at the Colon Church in Buenos Aires, Argentina, according to an item in a recent Missionary Board "Praise and Prayer" letter. This thriving congregation outgrew its original building several years ago, so converted a truck garage into additional meeting space. The

church currently has a cluster of home Bible study groups and has also started a new work in a rented hall nearby Wheelwright.

Ashland College recently received three television studio cameras as a gift from General Telephone Company of Ohio. The three cameras — complete with 10-to-1 zoom lenses, intercom systems, built-in monitors, tripods, and dollies — were originally valued at \$75,000 and have a current market value of more than \$27,000.

A printing plant that will give priority to the production of Bible, New Testaments, and other Christian publications is to be set up in China. A new foundation established at the initiative of Chinese Christians concluded an agreement with the United Bible Societies to locate the modern printing plant there.

In Memory

Harold Haenes, 92, April 18. Member for 68 years of the South Bend First Brethren Church. Services by Larry R. Baker, pastor. Mr. Haenes painted signs for the "Wayside Pulpit" for 43 years and painted banners for General Conference when it was held in Memorial Chapel.

Kate B. Hay, 84, April 5. Member for 73 years and deaconess of the Berlin Brethren Church. Services by Ralph Mills, pastor. Mrs. Hay had planned to assist with Holy Communion on the day of her death. A chair was left vacant at the diaconate table in her memory and a silent memorial observed during the service.

Madge Hawkins, 73, March 29. Member of the Ardmore Brethren Church. Services by Gene A. Eckerley, pastor.

Marie Isobel Funk, 72, March 24. Member since 1926 of the Bryan First Brethren Church. Graveside service by Marlin L. McCann, pastor.

Jeanette Knabe, 74, March 23. Member for 52 years of the Gratis First Brethren Church. Services by Jeff Geaslen, pastor, and Rev. Charles Berkshire.

Marie Class, 92, March 20. Member for 52 years of the Pleasant Hill First Brethren Church. Services by Robert D. Westfall, pastor.

Louis F. Williams, Sr., 69, March 13. Member and deacon of the Cameron First Brethren Church. Services by Michael E. Smith, pastor.

Mollie Weimert, 88, January 26. Member of the Raystown Brethren Church. Services by Allen Baker, Jr., pastor, and Rockne Shaal.

Weddings

Judith Goodrick to Robert V. Heying, May 26, in South Bend, Ind. Bride a member of the South Bend First Brethren Church.

Renee Ann Williams to Chad Lee

Burch, April 13. Groom a member of the North Manchester First Brethren Church. Mayry Faye Beals to David Freese, April 6, at the Bryan First Brethren Church; Marlin L. McCann, pastor, officiating. Groom a member of the Bryan First Brethren Church.

Ruthann Crookshank to Donald Yocum, March 30, at the Ashland Park Street Brethren Church; Arden E. Gilmer, pastor, officiating. Bride a member of Park Street Brethren Church.

Karen Burford to Jack Collins, March 29, at the Ashland Park Street Brethren Church; Rev. David Cooksey officiating. Groom a member of Park Street Brethren Church.

Deborah Munson to Donald Vick, March 16, in Nashville, Tenn.; Dr. Charles Munson, father of the bride, and Rev. Ronald Jackson officiating. Bride a member of the Ashland Park Street Brethren Church.

Goldenaires

Roy and Freda Whitehair, 50th, May 1. Members of the Whitedale Brethren Church.

Paul and Margaret Miller, 55th, May 1. Members of the Waterloo First Brethren Church.

Lawrence and Leila Ru Lon, 55th, May 4. Members of the Waterloo First Brethren Church.

Carl and Donna Swain, 50th, April 28. Members of the Oakville Brethren Church.

Membership Growth

Sarver: 6 by baptism

Gretna: 4 by baptism

Falls City: 10 by baptism

Berlin: 11 by baptism, 2 by transfer

St. James: 6 by baptism, 6 by transfer

Linwood: 2 by baptism, 5 by transfer
1 by reclamation

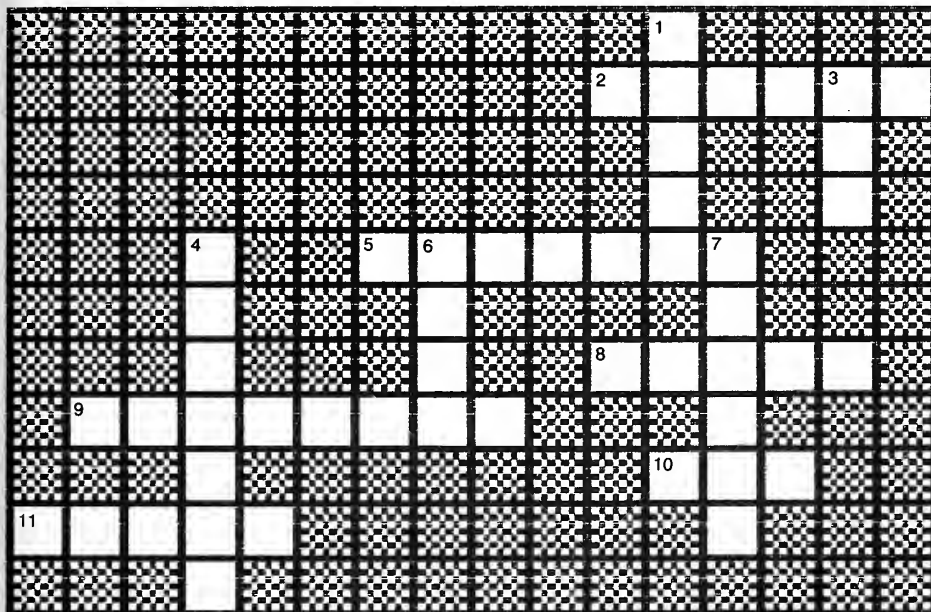
Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

MOTHER'S DAY

May 12th is a special day on which to honor mothers. Early Christians set aside a special day for honoring Mary, the mother of Jesus. Anna Jarvis worked very hard to start Mother's Day in this country. The first national Mother's Day was proclaimed by President Wilson in 1915. What could you do to show your mother how much you love her?

MOTHER'S DAY PUZZLE



CLUES ACROSS

2. Married to your father.
5. Found at a greenhouse.
8. Sweet treat.
9. Boys and girls.
10. Fifth month
11. Not a man.

CLUES DOWN

1. To respect and obey.
3. The first mother.
4. A special day.
6. Not hate.
7. Day before Monday.



(Answers on page 3.)

Mothers of Famous Children

Match the mother with her famous child. Write the correct letter on the line.

Mothers	Children
1. Elizabeth _____	a. Timothy
2. Rachel _____	b. Cain
3. Eve _____	c. Isaac
4. Hannah _____	d. Solomon
5. Sarah _____	e. John the Baptist
6. Bathsheba _____	f. Ishmael
7. Rebekah _____	g. Jacob
8. Eunice _____	h. Joseph
9. Hagar _____	i. Jesus
10. Mary _____	j. Samuel

Mothers of the Bible

Use your Bible to help you find the mothers listed below.

1. A mother who laughed. _____
Genesis 18:12
2. A mother who deceived. _____
Genesis 27:1-18
3. A mother who cried. _____
I Samuel 1:8
4. A mother of faith. _____
II Timothy 1:5
5. A mother who was ill. _____
Mark 1:30
6. A mother who visited the tomb. _____
Mark 16:1
7. A mother who was righteous. _____
Luke 1:5,6
8. An ambitious mother. _____
Matthew 20:20-21

100%

100%

What do these 22 Brethren churches have in common?

Ashland Park Street	Bethlehem	College Corner
Garber	Carmel	Goshen
Loree	Hickory	Highland
New Lebanon	Medina Bible Fellowship	Kokomo
Roanoke	Northwest Chapel	Mt. Olive
Sarver	Scioto	Papago Park
Saint Petersburg	Smoky Row	Tucson
	Town and Country	

**They all subscribe to the
EVANGELIST
for every family in their congregation.**

They believe that church ties go beyond the local congregation.

They believe that it is important for their members to know what is happening in other Brethren churches and at the district and national level of the church.

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What about your church?

**Shouldn't it subscribe to the EVANGELIST
for every family in its membership?**

Urge your congregation to subscribe to the EVANGELIST for every family — to become a "100% subscription church." And if you are an officer or official board member, exercise your leadership to bring this about.

For more information about how your church can subscribe for every family and about the **special price for 100% churches**, write to the editor of the EVANGELIST, 524 College Avenue, Ashland, Ohio 44805.

You receive the EVANGELIST.

**Don't you think every family
in your church should?**

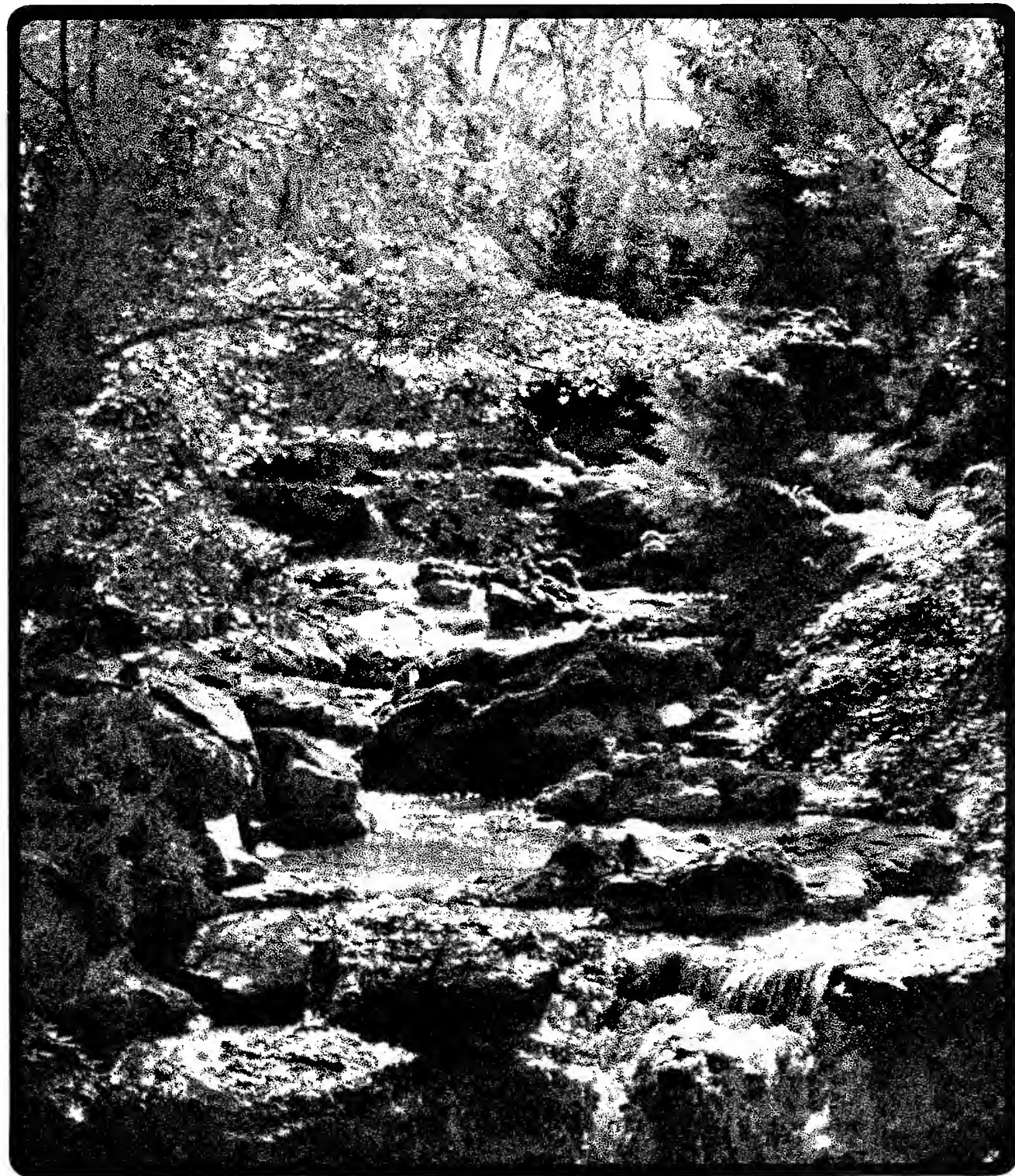
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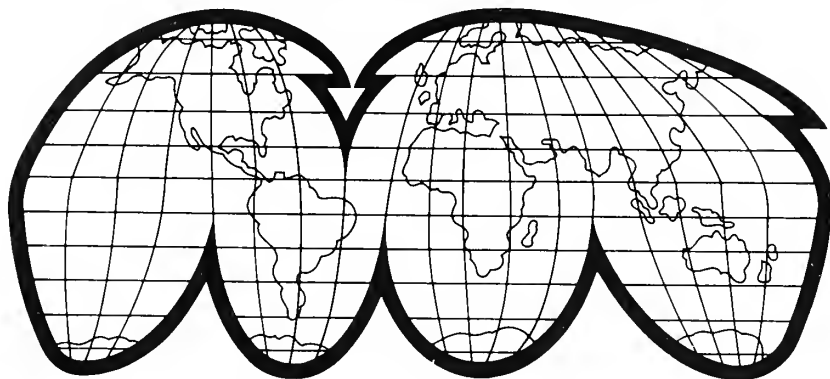
THE BRETHREN Evangelist

JUNE 1985

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Developing a Global Vision



by
**John
Maust**

We Can Make a Difference

HUNGER WAS SO PREVALENT in the outlying slum areas that Daniel lost his appetite. How could he eat three good meals a day when hundreds of kids in town were lucky to get a glass of milk?

So Daniel barely ate. It was his way of showing he cared. Maybe it was also a way of getting back at God: "If You're going to let people go hungry, then I'm not going to eat either."

Before long, Daniel got sick. So sick, in fact, that he had to be hospitalized. As it turned out, Daniel's parents also ended up cutting back — not voluntarily, like Daniel, but in order to pay his medical bills.

There are a variety of ways to confront the needs of the world. Obviously, Daniel's was not one of the better ones.

But how can we, as Christians, respond positively to the crushing social and spiritual problems in our own country and overseas?

We worship a great God

First, let's remember we worship a great God.

We have a natural tendency to feel overwhelmed by the world's problems: What can I do to solve the African famine, the Middle East crisis, the nuclear arms race, the poverty and immorality? We may reach a point where we don't even want to read the headlines or watch the news on TV. We become so overwhelmed by the complexity of things that we do nothing.

But escapism is not the answer. Neither is walking around with a

frown. On the contrary, now more than ever we Christians must flash a smile and a ray of hope to a world in darkness.

Our God is greater than the world's problems. Nothing happens without His permission. He is in control.

He uses fallible human beings like us to right wrongs and to share the message of hope. Probably one of the most tragic passages in the Bible is in Ezekiel, where God is looking for someone to intercede for His people — to "stand in the gap" — but finds no one. We must catch His vision and share His love for a suffering world, and then in faith launch out in involvement.

We can do something

That thought leads to the second point: one individual Christian, serving a great God, *can* do something. Think of Nehemiah, who felt a burden for his people in Jerusalem and who with God's help practically single-handedly rebuilt the city wall. Or how about Esther, who, by risking her life, prevented a Jewish holocaust?

We might object, "Those were very special individuals." But God specializes in using "ordinary" people. Elijah was a common person like us, wrote James, but when Elijah prayed that it wouldn't rain, it didn't for 3½ years. He prayed again, and it rained.

We *will* become perplexed if we only see the problem in its largest proportions and think we have to do it all. But the key is breaking down

the problem into manageable pieces.

Prayer, in fact, is one of our most effective weapons in fighting the world's problems. And praying something we can (and should) be doing. For instance, you or I can stop the war in Iran, but daily we can pray for peace there.

Likewise, we can't stop the famine in Africa, but we can send a donation to one of the evangelical relief organizations. The unemployment problem? I can be willing to loan money to an out-of-work friend until he gets back on the payroll. You and I may be unable to evangelize the world's Muslims, but we can support a missionary serving among them.

Not long ago, I was feeling depressed about the terrorist-related violence in Peru's Ayacucho state. The problem seemed too complicated. What could I possibly do to help?

A short time later, I was asked to help edit a newsletter published by an evangelical committee set up to aid the violence victims. Not exactly front-lines stuff, but I was glad God gave me a constructive way to get involved.

What is God calling you to do? As we develop our global vision, we may find ourselves led into involvements we otherwise wouldn't have dreamed of — at home or even abroad. The key lies in our willingness to let God use us, either in "big" or "small" tasks.

Obey and trust God

Finally, we can respond positively to the needs of the world only when we realize that the results of our efforts depend on God, not us. Once we sense God's will, our responsibility is to obey and trust God for the results. That awareness will give us a tremendous sense of freedom, as well as relief from guilt when things don't turn out as we might have hoped.

For instance, have you ever shared your faith, then fretted because the person didn't accept Christ as Savior? You think, What did I do wrong? You forget that only God can convert a soul, and you let Satan take you on a guilt trip.

So let's remember, we do have a great God. Get involved in some way in helping to solve the problems of a needy world and leave the results to Him.

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by Jane Solomon

General Conference Registration.

Preparations for this year's General Conference, scheduled for August 12-16, are in full swing, and it's time to begin planning your visit to Ashland. To help you, a registration form for housing, luncheons, workshops, and children's programs is included in this issue, on pages 17 and 18. If you are planning to attend conference this summer, you are asked to fill out this registration form and return it by July 31.

The main speaker for this year's Conference will be Dr. Haddon Robinson, president of Denver Conservative Baptist Seminary and an excellent expository preacher. See next month's issue of the EVANGELIST for an in-depth look at the Conference program.

Answers to Little Crusader Page.

Missing Letters: Matthew, Andrew, Philip, Simon, Thomas, Thaddaeus, James, John, James, Judas, Bartholomew, Simon Peter.

Jesus' Special Helpers Puzzle: Answers at right.

True/False Questions: 1.T, 2.F, 3.T, 4.F, 5.F, 6.T, 7.T, 8.F, 9.F, 10.T. The picture is a sun.

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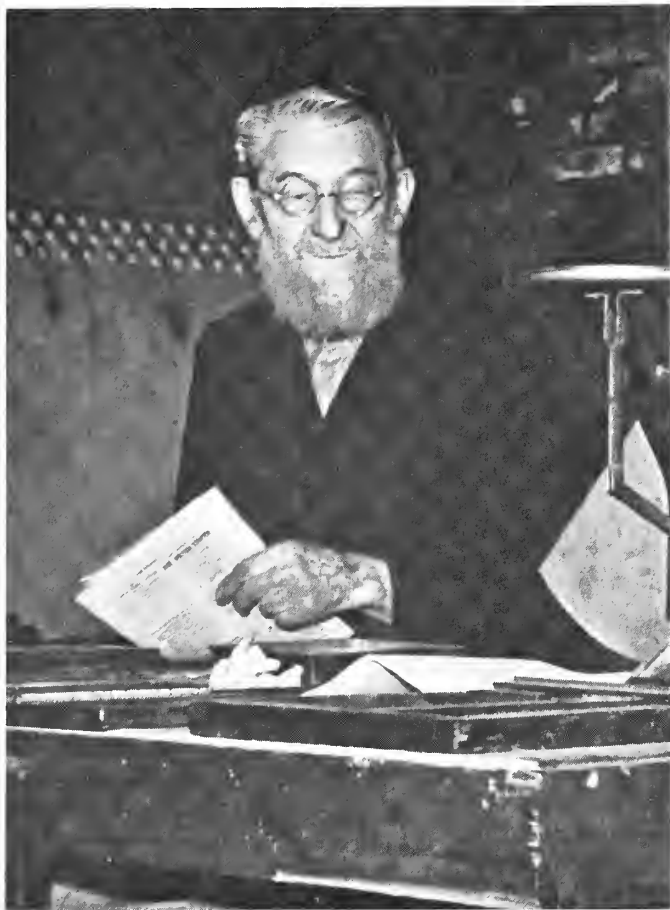


Photo courtesy of Dr. Lucille Garber Ford

The Prophetic Voice Of Aaron Leedy Garber

By JoAnn Ford Watson

AARON LEEDY GARBER has been called a "preacher by profession and a printer by trade."¹ Throughout his long life he assisted and promoted the work of The Brethren Church, serving as an elder; as owner, publisher, and editor of THE BRETHREN EVANGELIST from 1885-1889; and as one of the chief organizers and first ministers of the First Brethren Church of Ashland, Ohio.

Born January 18, 1853, into a frugal, farmer home in Richland County, Ohio, A.L. developed a tireless, versatile personality. He be-

¹L.V. King, *Park Street Brethren Church Year Book* (unpublished collection), Vol. II, p. 85.

Dr. Watson is assistant professor of historical theology at Ashland Theological Seminary and a great-granddaughter of A.L. Garber.

came a mechanic, school teacher, minister, publisher, editor, phrenologist, health reformer, social reformer, biblical student, and religious leader.² Further, he began a printing company in 1879 (later incorporated as the A.L. Garber Company, Ashland, Ohio), and continued to labor as a printer/publisher throughout his life.

His all-consuming interest, however, was religion. His religious interest received early stimulus from frequent contacts with two devout minister uncles, Samuel and Isaac Leedy. They were leaders of the Leedy Brethren, an independent Brethren group that joined with the Progressive Brethren in 1883 to become The Brethren Church.

The Leedy Brethren called A.L. to the ministry when he was still in his teens.

He accepted the call, preaching and practicing the simple gospel as he had opportunity. It was said that he had a particular interest in assisting unorganized groups to establish church homes where they might worship in simplicity and truth. One fruit of this interest is the Garber (Memorial) Brethren Church of Ashland, Ohio, which A.L. started as a mission preaching point by building a chapel on land which he owned.

For more than 50 years, A.L. edited and published *The Prophetic Age*, a monthly journal devoted to the "Exposition of Prophetic Events, and the open study of all Bible Subjects." In connection with this publication, he issued many tracts, pamphlets, and two books — *Bibleopathy* and *The Single Testament*.

²L.L. Garber, "Biography of A.L. Garber," *The Prophetic Age*, August 1942, p. 2.

Through *The Prophetic Age*, also promoted the Watch Mission, an organization to advance in Christian fellowship and ministry to the needy, after the example of Christ. The fellowship was to keep in continual expectation of the second coming of Christ and the day of judgment and redemption marking the end of the world.³

In *The Prophetic Age*, A.L. advocated the untarnished and adorned gospel as proclaimed by the voice of the prophet and the pen of the apostle. He turned repeatedly to the Bible and steeped himself in the vital pages of the works of the Early Christian Fathers. He developed a fullness of religious faith which exemplified apostolic fervor, praise and adoration for Christ. The fervor sustained *The Prophetic Age* for more than half a century. *The Age* became the exponent of the truth of the gospel as A.L. perceived it.⁴

Four topics A.L. addressed frequently in *The Age* were the coming of the Kingdom of God on earth, the service of washing of feet, the development of the Christian life, and the day of resurrection. Looking into these topics in *The Age* gives insight into the particular thought and spirit of A.L. Garber.

The Coming of the Kingdom of God

The first topic, the coming of the Kingdom of God, was of chief concern to A.L. According to the New Testament, Jesus inaugurated the Kingdom of God in His earthly ministry with the words, "Repent for the kingdom of heaven is at hand" (Matt. 4:17, RSV). Jesus "went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom . . ." (Matt. 4:23). The Kingdom of God will come to fulfillment at the end of history. The final consummation of God's Kingdom will take place with the return of the risen Christ.

A.L. conceived that the New Era of Christ's return was at hand. Christ would return in this century. He wrote that the era now evolving is the government of the Son of Man.

³*Ibid.*, pp. 2-3.

⁴L.L. Garber, "The Last Number: An Appreciation," *The Prophetic Age*, December 1942, cover pages 1 and 2.

Jesus Christ, on earth. It is not a human government but a heavenly one. A.L. believed that Christ would return to earth with all the saints and rule the earth according to a heavenly government built on divine principles. There would be only one government from heaven, administered by Jesus Christ and the Overcomers in his faith, the saints of God." A.L. wrote:

No selfishness, no commercial or business tips, no cruelty where there is obedience, no partiality, no favoritism, no oppression, no evil will appear in the administration of the government of peace under Jesus Christ.⁵

The Washing of Feet

The understanding of the washing of feet was of particular interest to A.L. Garber. Special to the worship of the early church was the celebration of the Last Supper, the symbolic reenactment of Jesus' last meal with His disciples at the time of Passover before His crucifixion. During this Last Supper, Jesus gave the disciples a new observance in the washing of feet, as recorded in John 13:1-5. Jesus washed the disciples' feet as an example to be followed. "For I have given you an example, that you also should do as I have done to you.

⁵A.L. Garber, "The Kingdom of Jesus," *The Prophetic Age*, August 1918, p. 2.

Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him" (Jn. 13:15-16).

A.L. saw Jesus as a servant to all humanity. The washing of feet demonstrates that we are all servants of Christ and servants of one another. For A.L. there was a spirit of equality and universality in the gospel of Christ, and the washing of feet represented this clearly. He wrote:

There is in washing feet —

Acts of common and equal relationship.

The symbol of cleansing

Demonstrating proof of loyalty to Jesus, the Master

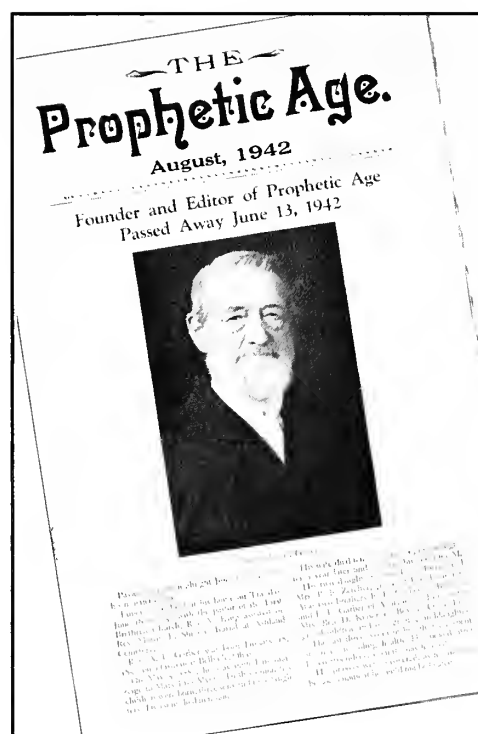
Union of service on equality of membership

Recognition of the mastership of Jesus.

Best of all is the blessedness and happiness that is to follow obedience.⁶

A.L. believed that the washing of feet represents equality in the gospel of Christ. In the service of the church, all participate in the servanthood of Jesus. He thus echoed the Protestant doctrine of the priesthood of all believers in the church. This doctrine teaches that all people have access to grace in Christ and are part of the community of believers

⁶A.L. Garber, "The Kingdom of God," *The Prophetic Age*, February 1939, p. 4.



The August 1942 issue of The Prophetic Age announced the death of Elder A.L. Garber. Copy of *Prohetic Age* used here courtesy of Miriam Garber Zercher.

who can render services to Christ in His name. The doctrine is derived from I Peter, where we read: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (2:9).

A.L. understood there to be equality and mutual participation of all believers in the service of Christ and in His church. He declared that in the service of Christ there should be no distinction between brother and sister. He believed that each person has the right to lead or oversee the observances of the church. He stated:

The Gospel Church makes no distinction between the brother and sister. Each alike have the right to lead or oversee in the observance [Communion]. Elders, deacons and leaders are appointed or chosen for orderly proceeding in the works of the church, and not to be lords and priests as superior to others in keeping observances. They may be servants as Jesus was.⁷

The Christian Life

A.L.'s life was a Christian life sanctified by the grace of Christ and (continued on next page)

⁷Ibid., p. 3.



A 1906 photograph of the employees and building of the Sun Publishing Company, the first printing firm of A.L. Garber. Elder Garber is fourth from the left. During the 1880's, *THE BRETHREN EVANGELIST* was printed by this company. A.L.'s son, Ora Myers Garber, later incorporated the firm as the A.L. Garber Company and became its first president. Photo by Ora Myers Garber and used here courtesy of his daughter, Dr. Lucille Garber Ford.

(continued from previous page)

touched by the power and presence of the Holy Spirit. The Apostle Paul spoke of the marks of the Christian life in his letter to the Galatians. He wrote, "But I say, walk by the Spirit, and do not gratify the desires of the flesh. . . . But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. . . . If we live by the Spirit, let us also walk by the Spirit" (Gal. 5:16, 22, 25).

A.L.'s life was marked by such a Christian spirit. There was always a twinkle in his eye and a light of love and joy in his face. He was very interested in living a good, healthy life for God. He wrote, "The great aim of life is not to live so many years, but to have health to do good to the honor of our Father God and the name of Jesus."⁸

A.L. believed in the complete surrender of the whole life to divine

⁸A.L. Garber, "Health Notes," *The Prophetic Age*, December 1939, p. 16.

What a Friend We Have in Father

By Nancy Grumbling

*What a friend we have in Father,
Always caring for our needs;
What a privilege to follow,
One who's praying as he leads.
He's a guide that we can follow,
In his words and in his deeds;
For we know he loves the Savior,
And his life he lets God lead.*

*When we face hard times and trials,
We've a friend who really cares;
When it seems we can't go onward,
Father always goes to prayer.
There he asks the Lord for guidance,
As our burdens he does bear;
And the Savior gives him wisdom,
As he guides the path we share.*

*On this day I thank you, Father,
For the Christian faith you shared;
For your love and for your patience,
Led me to the place of prayer.
Through your life of faith and witness,
By the Savior I will stay,
And because of you, dear Father,
I'm a child of God today.*

The above poem was written by Mrs. Grumbling and dedicated to her father, Rev. Wilbur L. Thomas. It was written in 1982, two years prior to Rev. Thomas's death in June 1984. The poem is printed here as a tribute and an inspiration to all Christian fathers.

guidance. His *Prophetic Age* journal advocated the preservation and prolongation of life. He taught the necessity of making the body a living sacrifice for God through the preservation of its power by wholesome hygienic living according to the principles of Scripture.⁹

The Day of Resurrection

A.L. died June 13, 1942, at the age of 89. After his death, his daughters, Ruth Garber Burns and Miriam Garber Zercher, published two further editions of *The Prophetic Age* in his honor. The first posthumous issue, dated October 1942, contains an article attributed to A.L. which speaks of the day of resurrection at the return of Christ. A.L. believed that all people who have faith in Jesus shall be like Jesus in the day of the resurrection of the just. He described this resurrection as a precious hope for those who are still alive and look to join the dead in Christ. He wrote:

The sleep in Jesus remains only as a precious hope for us who linger on the bank of time and wait for the heavenly boatman to waft us away to the silent archives of the dead in Christ. . . . Our fathers and mothers and brothers and sisters are there, in the heavenly mausoleum, awaiting the sound of the trumpet of Jesus, calling them up to the blessed new life in his name.¹⁰

A.L. Garber in *The Prophetic Age* set forth the undaunted hope of the Christian faith: The promise of the return of the risen Christ in power and glory. The earth will be redeemed and God's Kingdom will prevail in righteousness, peace, and joy.

L.L. Garber summed up the significance of *The Prophetic Age* and the thought of A.L. with these words: ". . . wisdom has been increased, that good has been wrought, and that influences have been set afoot that will roll on in cumulative power until 'It is finished,' and 'God hath made the pile complete.'"¹¹ "But the Angels laugh, too, at the good he has done."¹²

⁹L.L. Garber, "The Last Number: An Appreciation," cover page 2.

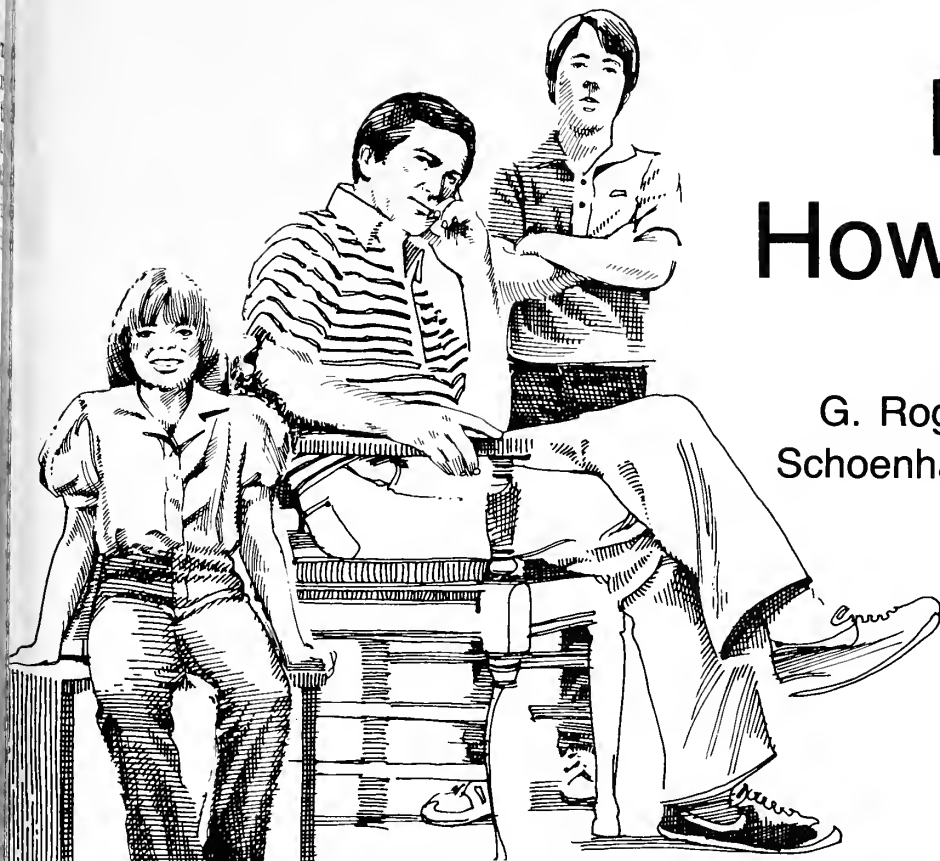
¹⁰A.L. Garber, "The Kingdom of God," *The Prophetic Age*, October 1942, p. 2.

¹¹L.L. Garber, "The Last Number: An Appreciation," cover page 2.

¹²L.L. Garber, "Biography of A.L. Garber," p. 2.

Behold, How We Differ

By
G. Roger
Schoenhals



MY SON, Jonathan, takes care of his room. Usually the bed is made, the closets are neat, the floor is clean, and the dresser top is well-organized.

My daughter, Sara, maintains a disaster area. Though only one year younger than her eleven-year-old brother, she clearly does not share his flair for tidiness.

On the other hand, Sara's disposition is generally even and pleasant. She is relaxed, easygoing.

Jonathan tends to be uptight, more easily aggravated. His tolerance level is lower than hers.

Sara is self-sufficient. She can play by herself for hours at a time. I walked (climbed) into her room the other day and found her lecturing her dolls on word pronunciation.

Jon goes stir-crazy if he's alone for five minutes. He thrives on action.

Sara is an avid reader. She can read circles around her older brother.

But Jonathan knows math. He can multiply and divide nearly as fast as a calculator.

Jon saves his allowance. He has a respectable bank account for a fifth grader.

Sara's the big spender. Money runs through her fingers like water.

Mr. Schoenhals is a free-lance writer living in Seattle, Washington.

Sara sleeps like a log. When the wake-up call comes, she groans and moans and buries her face in the pillow.

Jonathan bounces out of bed at the first whiff of breakfast.

When I ask the children whether they'd like to run an errand with me, Jonathan wants to know what he will get out of it. He weighs the pros and cons.

Sara dashes for her coat. She's ready to go with daddy anytime, anywhere.

Jonathan gulps down his food like a starving dog. And when he leaves the table, you can always tell where he sat.

Sara plays with her food. She'd rather talk than eat.

Strange, isn't it? Two children in the same family who are so different from each other.

Yet I love them equally. I enjoy their differences. I thank God for the unique blend of their temperaments and talents.

My children help me understand and appreciate the differences among my brothers and sisters within the family of God.

Some people tend to be more emotional than others. They prefer gospel songs with peppy rhythms and strong feelings. They like soul-stirring speakers.

Others lean more toward the ob-

jective, the rational. They prefer the more stately hymns. They want sermons that stretch the mind.

Some of our brothers and sisters are tuned into the inner city. They have strong convictions about our responsibilities to the poor and downtrodden.

Other family members seem equally intense about our responsibilities in suburbia.

Some people like to question everything.

Others excel in listening.

There are those who complain, and those who encourage. Those who give, and those who withhold.

Some look up and say, "It's partly cloudy."

Others see the same sky and say, "It's partly sunny."

And think of the vocational assortment among us. Some have dedicated themselves to education, some to mission work overseas, and others to Christian witness in the secular marketplace. We have farmers, doctors, musicians, homemakers, electricians, postal clerks, athletes, morticians, and lots more.

Personality traits differ widely, too. We have the strong-willed, the sensitive, the humorous, the weak, the careless, the disciplined, and a thousand more.

Putting us all together, you find an amazing array of different preferences, different interpretations, different opinions, different temperaments, and different abilities. No two of us are the same.

Yet God our Father loves us equally. He makes no distinction between us. We are one big family in Him.

That says something to me about tolerance and acceptance. About patience and understanding. It makes me put on the brakes when I come upon a brother or sister who differs with me.

"Beloved, if God so loved us, we ought also to love one another" (I John 4:11). [†]

An Encounter With Hostility

By Winifred M. Millat

The Prologue

FROM THE GOSPEL by Luke, the beloved physician, comes the account of a timely and thought-provoking encounter. It involves Jesus, Simon, the Pharisee, and a sinful woman. (See Luke 7:36-50.)

I like to think that this encounter took place in the springtime of Jesus' ministry, for to the woman it becomes the wonderful experience of life-out-of-death.

The woman has no name. Her lifestyle is comparable to that of the Woman at the Well. Luke simply and kindly calls her "the sinful woman." Like the madman of Gadara, her name is Legion. We can relate to her desperate need, as did Jesus, in a special, personal way.

Of Simon we know a great deal. He was a rigidly "religious" man, devoted to the Law. He was physically, externally, every whit clean.

I say Simon was religious, for the Pharisees were famous for long, ardent prayers and pretentious displays of holiness. Yet, they were also noted for their clever robbing of widows! By their very acts, they made God's word of no effect.

Simons are always a part of society, in and out of the church. How does a true believer deal with the self-righteousness, the closed mind, the hateful attitudes of the Simons we meet along the way? We shall see.

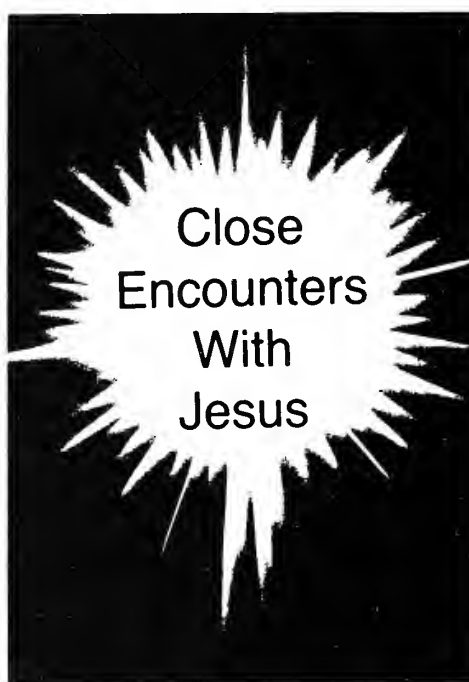
While Jesus bitterly opposed the Pharisees and their practices, He did not refuse Simon's invitation to dine. The Son of man, as Luke loved to call Him, refuses a conversation with no person, no matter how hostile or obstinate he may be.

So our stage is set for this encounter. The time is right in the will of God. The participants are ready.

Mrs. Millat, a member of the Hillcrest Brethren Church, Dayton, Ohio, is a retired public school teacher.

The Encounter The Woman

News of the dinner meeting spread through the city, for Jesus was the man of the hour. The sinful woman was the first to hear, and she hastened to the Pharisee's home. The Scripture leads us to believe that she had heard Jesus' message and longed to meet Him personally.



She took with her an alabaster box filled with precious ointment. Oil was a very meaningful possession to a Jew. Thus, it was a very significant gift she brought to the Lord.

When she arrived, Jesus was dining with Simon and his friends. Often, people of that time lay on the floor at meals, their bodies supported by their elbows, their feet extended behind them.

The woman made no effort to interrupt the meal or to speak to Jesus. She could not. Her tears prevented that. Were they tears of sorrow or joy; sorrow for her sins or gladness for her opportunity to minister to her Lord? Probably both, for joy is the other side of grief.

Kneeling behind Him, she began to bathe His feet with her tears, dry them with her hair, anoint them

with oil, and kiss them repeatedly — the precious feet that were soon to be nailed to the cross for her sin and ours.

Simon

But the Pharisee saw not her repentant heart, nor her love, nor her faith, nor her service. He saw only her sin, and his disgust and anger multiplied — disgust for her action and anger that Jesus permitted them.

Unlike the woman, Simon had the opportunity to look full into Jesus' wonderful face, to eat and talk with Him. But to the spiritual things of life, Simon was immune.

Now, Simon says to himself, "This man is not a prophet. If He were, He would know what kind of woman is who touches Him."

At this point it would seem from the human viewpoint that the situation was truly hopeless. Face to face with the impossible, should we not bow to the inevitable?

But let us turn to the Lord and consider His method of dealing with Simon at this crucial moment.

The Lord's Way

Knowing Simon's unexpressed thought, his limitations, Jesus responded. Jesus knew, and we must remember too, that there are people who cannot see the extraordinary in the ordinary, the hidden in the obvious, or the beautiful in the commonplace.

The Lord accommodates Himself to Simon's condition and takes the initiative. Here He uses one of the finest and simplest ways of teaching — explaining the unknown by comparing it to the known.

Jesus tells a parable about things with which Simon would be most familiar — business, money, the law, and with earthly logic and practical deductions.

"Simon, I have something to say to you." Simon is immediately interested. Everyone loves a story.

"Simon, there was a creditor to whom two men owed debts. One

"In living, in witnessing, we must never give up when faced with the hostility and unbelief of the Simons. . . . Instead, such people should become a challenge, a burden, a possibility, as did Simon in the encounter with Jesus."

owed 50 pence and the other 10 times more! The due date came. Neither could pay. The creditor freely forgave both.

"Neither did the creditor take advantage of the law against the debtors. He did not order them and their children sold nor deliver them to the tormentors."

Then Jesus asked Simon a logical, pointed question. Asking the right question is an art that Jesus knew well. The question involved Simon's personal opinion. Such a question opens the mind. It was also an act of caring and wisdom on Jesus' part.

"Simon, which of the two men loved the creditor the most?"

"I suppose he to whom most was forgiven," Simon replied.

"Right," answered the Lord.

Now Jesus was ready to make His point. "Simon, I came to your house, and you gave me no water for my feet. But this woman has washed my feet with her tears and dried them with her hair.

"You gave me no kiss of greeting, but she has not ceased to kiss my feet.

"Neither did you anoint my head with oil (a gesture of respect), but she has anointed my feet.

"True, her sins are many, but they are forgiven, for she loved so much. But to whom little is forgiven, that person loves little."

It is enlightening and helpful for us to note several things here which we might use in our encounters with others.

First, Jesus brought Himself to Simon's level of understanding. He took time to justify the woman to Simon by pointing out her good works, for it was only through her good works that Simon would ever see her faith. We know that works are the outward testimony of an inner faith, but *Simon* did not.

Second, Jesus went out of His way to relate to Simon in the hope that Simon would see beyond the words to the true meaning of sin and forgiveness and be able to apply it

to himself. But Simon had a "hang-up" on sin. Jesus wanted Simon to see that it is not the magnitude of sin that is important, but the magnitude of God's love.

Third, Jesus agrees that Simon's sin is not so obvious as that of the woman. Man specializes in "degrees" of sin, but God does not. There is no degree of sin to God, just as there is no degree of forgiveness. Sin, all sin, is debt, as the parable states, and all sinners are totally in debt to the Lord Jesus Christ. But God remembers that debt no more and never looks at the redeemed sinner in that light. The sinful woman appears to recognize that, but Simon did not.

Fourth, Jesus, answering every doubt of Simon, tells him that it is not unbecoming for Him to allow the woman to minister to Him. The reason for her tender care was His pardoning of her sins and her love resulting from that pardon, as was the case of the debtors and the creditor.

We love God because He first loved us. He does not forgive us because we first loved Him. The origin of love must always come from outside the human nature. God is love. Jesus was willing to forgive Simon completely, although Simon might love Him only "a little."

That moment was the most critical of Simon's life. But all that he and his friends could say were words to this effect: "Who does He think that He is, that He can forgive sins? God?"

Oh, the irony of that moment, the blindness of men! Simon becomes symbolic of the Tragedy of the Ages — a man who lives his life and misses his Savior.

Conclusions for Us

We, too, shall meet our Simons. How shall we deal with them? Consider Jesus' method as it applies to our time.

In living, in witnessing, we must never give up when faced with the

hostility and unbelief of the Simons. Why should we get angry? We know what we believe and who we are. Instead, such people should become a challenge, a burden, a possibility, as did Simon in the encounter with Jesus.

Impossibilities are good for us. The Lord is the Great God of the impossible. In the cradle of impossibilities, our faith is tested, refined, and works best.

Never did Jesus send Simon away. He was involved in a ministry of reconciliation, was He not? He continued with patience, and He knew the outcome. We do not.

What will happen to us if we meet a Simon and try Jesus' method? We will grow weary with well-doing, so we will develop patience, a gift of the Spirit. Resentment for their stubbornness, their taking time we need for other ministries will cause us to pray for strength and courage. And we shall thank God anew for our salvation, His grace and mercy, that have no ending, no stopping place.

What shall we do when we feel we should no longer "cast our pearls before the swine"? The Lord will know that time, and He will tell us.

The most exhausting, aggravating, dangerous years of my teaching career I remember with the greatest satisfaction. It was there I fought the good fight. It was there that faith became the victory, overcoming all situations, all persons — even me.

The Epilogue

As I began with the sinful woman, I shall end with her. Jesus turned from Simon to acknowledge her presence and her loving care. He most loves to forgive.

He said to her, "Thy faith has saved thee; go in peace."

In this encounter, the witness of the beloved St. Luke is forever verified: "For the Son of man is come to seek and to save that which is lost" (Luke 19:10). Amen. [†]



FACING TODAY'S ISSUES



Christian Compassion and the Abortion Issue

by Robin Wentworth App

AS I LISTEN to the clamor from the debate on the abortion issue, I am struck by the shortsightedness and narrow-mindedness on both sides. Radical pro-choice groups are guilty of turning the unborn child into a symbolic milestone in women's rights, while uncompromising pro-life groups often seem not to be pro life at all — merely anti-abortion. They champion exclusively the rights of the unborn child, with little concern for the woman, who feels caught between the proverbial rock and hard place. Tragically, the baby has become a pawn in a political power struggle.

I believe that life is sacred and begins at conception. But at the same time, I am overwhelmed with compassion for those women who feel so desperate that they choose to end the lives of their children before birth. I grieve for the thousands who are aborted each year. Nevertheless, I am convinced that cries of "murder," bombing the clinics, and violent demonstrations will do nothing to save those lives.

Yes abortion is wrong. But attacking it from an exclusively moral perspective will not achieve the desired results. As a counselor, I know that advice, no matter how sound, and condemnation, no matter how justified, rarely change behavior.

In order to bring about those changes in behavior, we must first understand why women choose abortion. The reasons are varied and complex, but usually fall into two broad categories: money and fear.

The cost of prenatal care and delivery can be staggering. The bottom dollar figure is between \$1,500 and \$2,000, and that's only if everything

goes well. Compare this with the cost of an abortion, which can be obtained for less than \$500. Of course it sounds coldblooded; but desperate people do desperate things.

Next we have the cost of rearing a child. Any parent can testify that the \$1,000 yearly tax deduction permitted by the IRS is little more than a joke. Couple that with the fact that some women risk losing their jobs should they carry a child out of wedlock. When I worked for Elkhart County, a welfare caseworker was demoted to a lower paying position because she was unmarried and pregnant. How did that help her support the child she chose not to abort?

Then there is the fear and rejection that often accompany an unwanted pregnancy. Many unwed expectant mothers must face ostracism from family and friends as well as public shame. I know a youth pastor who was directed by his senior pastor and the church board to inform a pregnant teenager that she could no longer participate in the youth group. Is this consistent with Jesus' treatment of the woman caught in adultery (John 8)? While most schools now allow pregnant students to continue their education, many such students are still pressured into resigning from clubs and offices. How much can we expect a young girl to bear, especially when there are absolutely no strictures against the young men who contribute to these pregnancies?

Within pro-life circles there are some positive trends. Alternatives to Abortion International and Birth-right International are two groups doing more about abortion than simply deploring it. They help women through unwanted pregnancies by offering both financial assistance and emotional support.

While I applaud these organiza-

tions and encourage Christians to support them, I feel they do not go far enough. I believe we need to challenge the built-in discriminations against single mothers. For example:

— Most group health insurance policies automatically exclude such women because a spouse must also be on the policy before pregnancy is covered. This should be changed.

— Pressure can be put on companies to grant a three- to six-month maternity leave.

— There should be tax incentives for places of business to provide on location day care.

— Congress should explore possibilities for a national health insurance plan similar to those of Canada and Australia.

— Since maternity clothes are necessities, their cost should be tax-deductible.

— There could be tax incentives encouraging women to have their babies and give them up for adoption rather than abort them.

— Existing laws requiring child support payments from fathers should be more strictly enforced.

Above all, I urge compassion by Christians. Men, before you condemn women who have abortions, think long and hard and bear in mind that you will **never** be in such a predicament.

I believe we must speak out against abortion and stop the "silent holocaust." But I also believe we must put our money, time, and energy where our mouths are. In Luke 11:24-26 Jesus taught that casting out an unclean spirit without filling the void leaves a person in a worse state than before. If we manage to de-legalize abortions without offering something qualitatively better, we have no reason to be proud. [†]

Mrs. App is Minister of Pastoral Counseling at the Nappanee, Indiana, First Brethren Church.

Testimony to an Act of Faith

THERE ARE CERTAIN ACTS of generosity and faith in the life of the Christian church which, if they went unnoticed, would leave God's people spiritually poorer. For example, how much richer the church is for the stirring testimonies that have been recorded about the life and ministry of George Müller!

Another testimony of faith that needs to be shared with the larger church is what the New Lebanon Brethren Church did for my congregation, the Smoky Row Brethren Church, over the past twelve months.

The Smoky Row congregation, a Brethren Home Mission church begun in 1980, went through a very difficult time in 1983. Half of its people and most of its leaders moved away from Columbus that year. The church, beside needing to replace so many key people, was also faced with meeting its financial obligations, which included payments on a new facility.

This need was voiced to the Ohio District Mission Board, and that board, along with the Ashland Park Street Brethren Church, the Canton Trinity Brethren Church, and the New Lebanon Brethren Church, responded in such a way that our congregation was able to end 1984 with a balanced budget.

I want to single out the New Lebanon Brethren for the "extra mile faith" that they exhibited. From the very start of the work at Smoky Row, the New Lebanon Brethren have taken an active part. When funds were needed to purchase property, the New Lebanon Church mortgaged its building to obtain a loan for us. When our building was under construction, a good number of New Lebanon Brethren donated their time and helped in other ways. And when our financial need was made known in early 1984, the New Lebanon congregation responded by taking over for one full year the payments on the loan which we had obtained through that church. This required a very substantial commitment on their part.

I want to publicly commend the New Lebanon Church

for its commitment to Home Missions and to encourage other congregations to become active participants with our Home Mission churches.

The two letters that follow are a "Thank you" from our congregation to the New Lebanon Church and a letter from Don Rusk of the New Lebanon Church that relates that congregation's experience during this process.

Dale R. Stoffer, Pastor

To the New Lebanon Brethren:

It is with a deep sense of gratitude that the people of Smoky Row Brethren Church send you this letter. For the past year you have taken over the payments on our loan through your church. This sacrificial act on your part allowed us to maintain a balanced budget last year. Your commitment to the work of our church from the very start is the kind of loving support that makes the home missions program of the Brethren Church possible. We trust that the Lord likewise has blessed you during this year (I am sure you wondered at times how you would do it). Paul in commenting on the generosity of the Corinthian church stated: "And God, who supplies seed for the sower and bread to eat, will also supply you with all the seed [resources] you need and make it grow, to produce a rich harvest from your generosity. He will always make you rich enough to be generous at all times, so that many will thank God for your gifts . . ." (2 Cor. 9:10-11, TEV).

God has been supplying a "rich harvest from your generosity" here at Smoky Row. We are running over 20 people per Sunday ahead of last year at this time (the 70s and 80s) and we intend by God's grace to take over full payments again on the loan. Again thank you for your sacrificial giving on behalf of your brothers and sisters in the Lord.

The people of Smoky Row Brethren Church.

Dear Christian Friends:

Greetings from the New Lebanon Brethren. We are certainly both happy and proud of the successful growth in the Smoky Row Church. Also we are very glad that we had a small part in your building program.

When we first approached our congregation to co-sign for your loan, a few people were a little apprehensive about mortgaging our church. We had just purchased the property next door and were paying on that. However, when the vote was taken, the decision was unanimous.

A greater challenge came when we were asked to help make the mortgage payments of \$465.80 per month for one year. Again, the response was unanimous. People started giving generously. I don't believe there was a month when we had to ask for the money. The people began to feel as if they were part

of your program, and they had much more interest in your growth and success as a mission church.

I firmly believe that helping your church has made our church a stronger and more caring congregation. I think the Lord provided the extra funds we needed to help you.

I believe, too, that the minister is very important to the success of such a program. As you know, our former pastor, Rev. Don Rowser, has always pushed mission giving. I believe that the more our church has given to missions, the more God has blessed us.

Helping a mission church strengthened our congregation. We challenge other churches to take a similar leap of faith. Help a mission church. God will provide!

Your brother in Christ,

Don Rusk, Chairman

A Pilgrimage Around the Sea of Galilee

by Robert D. Chaplin

IT IS DUSK on the Mount of Beatitudes. From the loggia of the modern Italian chapel, the Sea of Galilee and the hills caressing it appear as if seen through a curtain gauze. The contours of the lake and adjacent landscape are soft and gentle. The water laps against the rocks. Birds sing. Palm fronds and eucalyptus leaves stir in the breeze, sounding in our ears as a steady cascade.

Viewed through the white marble arches of the chapel, the landscape of the northern shore of the Sea of Galilee is like the New Testament itself — soft and temperate. The terrain is as comforting as the prose of the Gospels. After seeing the view from this point, where according to the Gospel of Matthew the Sermon on the Mount took place, the inspiration that Jesus must have felt becomes almost palpable.

Many experienced travelers call this the most tranquil place in the world. Sunset is a good time to visit, since the walls of the octagonal chapel built in 1937 reverberate with the singing of white-robed Benedictine monks seated around the altar. The mood is so peaceful that the seconds that pass between each chorus seem like an eternity.

At the foot of the mount, Byzantine

Christians in the 4th century built a church and monastery. It was destroyed by the invading Arabs in the early part of the 7th century, but the ruins are still noticeable.

Following the lake northward from the Mount of Beatitudes is like a long, peaceful meditation. Jesus preached in Capernaum's synagogue, and visitors may tour the ruins of a 3rd century synagogue built on the original site. While the ruins of other nearby synagogues are made of local black basalt stone, the synagogue at Capernaum is made of beautiful white marble. This says much about the prosperity of the city, which existed here three centuries after Jesus' birth.

At Capernaum, archeologists have uncovered what is believed to be the house of Peter, who after encountering Jesus by the Sea of Galilee, became one of his disciples. Nearby is the attractive white-walled, red-domed Greek church of Capernaum.

A few miles beyond Capernaum the Jordan River, no doubt one of the most famous rivers in the world, flows into the Sea of Galilee. It leaves the lake again at its southwest corner on its



The loggia of the Italian chapel, which marks the traditional site of Jesus' Sermon on the Mount, affords an excellent view of the Sea of Galilee and the surrounding hills.



The Jordan River joins the Sea of Galilee at the northern tip of the lake, exits at the southern extremity, and flows south through the Jordan Valley to the Dead Sea. Shown here is the tranquil spot where the river enters the Sea of Galilee.

tortuous course down to the Dead Sea. Here — where it leaves the Sea of Galilee — facilities exist for pilgrims to conduct prayers or baptism.

Farther down the shore in the direction of Tiberias is Tabgha. It was here, amidst the fig trees and vines, that Jesus performed the miracle of feeding the multitudes by dividing but a few loaves and fishes. The Byzantine Church of the Multiplication celebrates the event. The church was destroyed in the 7th century, but the mosaic floor which remains is one of the most resplendent in Israel. The section behind the altar recalls the miracle by depicting two fishes on both sides of a basket. The rest of the mosaic glorifies the natural landscape. Papyrus, oleanders, geese, and flamingos are represented. The unusually intricate design suggests that a famous artist of the period is responsible for the mosaic.

Finally, between Tabgha and Tiberias along the shore of the lake is the small village of Migdal (Magdala), one of the oldest towns in the Galilee. It is the traditional birthplace of Mary Magdalene and a village that Jesus Himself visited, according to the Gospel of St. Mark. [†]

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Reaching Out to the Lonely

The following thoughts were written by Mrs. Gerry Kidwell and read at the 1984 public service of the Gleaners WMS of the Gretna Brethren Church. They were submitted to the EVANGELIST by Mrs. Betty Deardurff, president of the Gleaners WMS, and are printed here with Mrs. Kidwell's permission.

Each Sunday in our bulletin we have a list of prayer concerns. We are asked to remember each one during our prayer time. I am sure each of us remembers those who are listed, but are our prayers all that is needed?

Our Lord knows what is needed by each of His children, and He meets these needs. But He also asks us to do our part in meeting those needs. Many of those on our prayer list, in our church, neighborhood, and immediate family have other needs. Some of them have an illness not named, which is loneliness. This loneliness is found in all ages, and the only cure is concerned people reaching out, showing love instead of indifference.

We are creatures of habit. We get up at the same time each day, have a time to do our chores or work, eat our meals at a certain time, and have a time to retire each night. We even sit in the same pew each Sunday, usually with the same friends. We know these friends from attending Sunday school and church services, but if we look farther down the pew, do we know each person? If we look around the church, do we see a stranger or visitor? If so, do we take the time to speak or to talk a few minutes with each one?

While listening to Dr. Swindoll one morning, I heard him tell of receiving a letter from a college student, a young girl. She wrote, "I have attended your church each Sunday and have enjoyed the sermons. But when I go back to the dorm, I feel so lonely. I am away from home. No one talked to me after church, asking me what I would be doing or where I was from? No one invited me for lunch or to spend the afternoon. I felt so alone."

True, she could have made the first move; she could have asked about the young people's group, for example. But as Christians, we should care for one

another. Look around you; do you see someone you don't know? Speak! Make the first move. Make someone feel welcome and perhaps less lonely.

A few words to you young people from grade school through high school. Did you ever think there could be a lonely person among you? As a rule, you have made close friends during grade school, and usually you all will be found in one group. Look around the school grounds, halls, or lunchroom. Often you will see one boy or girl alone. Perhaps that person is shy and new in your school or just a child you have drawn away from. But one thing is sure; he or she is lonely. If you do as our Lord tells us to do, you will go up to that boy or girl, invite him or her to join your game of ball or whatever. Or you will just talk awhile, letting him or her know you are willing to be a friend. Ask the person to eat lunch at your table or to come to your house after school. Please make him or her feel a part of your school and not like an outsider.

Oh, there are so many lonely, depressed people! Young married couples who may be settling in your neighborhood who are in need of caring neighbors. Yes, they have each other and perhaps even a small family, but they need fellowship with others to make them feel a part of their new home. We need to reach out. There are mothers and fathers who have had families around them for years, but who all at once seem to be on their own. They find themselves rattling

around in a house that once seemed so small and which now seems too big and empty, and they feel so alone. It is so nice when young people remember them and come around just to say "Hello" and to let them know that they care to visit for awhile. Oh, what a blessing it is for the lonely ones to know they are thought of!

We also need to remember the elderly. So often they sit alone in their homes or in nursing homes with no one coming to visit them for weeks on end. They seem to be forgotten by both family and friends. Let us not forget these people. We all need love and attention, someone to laugh and talk with, to reminisce with and to remember days gone by. Let them know we care by showing our love.

There are also those who have lost a loved one, perhaps a child, a mother, a father, a sister, brother, or spouse. They each need a special kind of love and concern, for here is a loneliness that cannot be expressed, and they need help. Many think it is a weakness to show that helplessness. But God knows our need and wants us to ask for His help. And perhaps His help will be sent in the form of one of us.

As Christians we should care for one another. Loneliness is a terrible illness that can only be cured by loving, concerned friends, and we are held accountable to help our Lord. Remember: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

Ministry After Ministry

After our fine experience as interim pastor in Fort Scott, Kansas, last autumn, we eagerly accepted the call to be interim pastor at the Brethren Church in New Lebanon, Ohio, after Pastor Don Rowser moved to Goshen in February.

We were so warmly received in Fort Scott and treated so royally by the members there that we felt a call to further our experience in this type of ministry, even though we had really "retired." It was good to follow the groundwork laid by Pastor Smith

Rose, and we rejoice with that congregation in its calling of Pastor Jim Koontz and his good wife, Cindy.

Although we came to New Lebanon for two months, this period of service has been extended until June 1. Again, it has been a joy to follow Pastor Rowser and Charlene, and we have particularly enjoyed the fruits of his labor in the gardening area. The spring flowers have just been outstanding.

All activities here have been carried
(continued on page 15)



Famine and Folly in Ethiopia

The Connection Between War and Hunger

by Jeff Weidenhamer

IT'S ALL TOO FAMILIAR: Children with bloated bellies standing listlessly in the sun, mothers with emaciated babies waiting in line for rations, the bones of cattle lying on parched earth. In the past several months, Brethren, along with many other Americans, have responded to the news of the African famine with generous contributions to relief agencies such as World Relief Corporation.

Yet for all its familiarity, do we truly understand the situation? Do we know *why* there is a famine in Ethiopia and what must be done to avert future catastrophes?

We think we do. If asked, most of us would agree that the current famine in Ethiopia is caused by a severe drought and made worse by a lack of farming skills and by abuse of the land through overgrazing. This was the opinion of my Sunday school class. And this is what we read in our papers and hear on the evening news. But it's not the complete story.

It's true that drought, earthquakes, monsoons, and other natural disasters have brought devastation, heartache, sickness, suffering, and death to millions of people over the years. But these disasters are often not the only "culprits" that have caused suffering and hindered relief and development efforts. Sometimes — and perhaps all too often — there are political, economic, and military policies and priorities that are a part of the problem and the real barriers to constructive solutions.

For example, Joseph Collins of the Institute for Food and Development Policy recently returned from an eight-week trip to Ethiopia, the Sudan, and Eritrea (a northern prov-

ince of Ethiopia not under control of the Ethiopian government). He spoke during World Hunger Week at the University of South Florida in March. His conclusions are startling:

1. *"In Ethiopia, government policies have created the conditions that have made it possible for a natural disaster (poor rainfall in some areas) to become a human calamity of grotesque proportions."*

Historically, this area of Africa is vulnerable to periodic drought. In the past, however, people didn't starve. The current regime, which took over in 1977, has held food prices to artificially low levels, giving peasants little incentive to produce. No technical assistance is given to small farmers. Little money is available for agriculture to begin with, since military expenses are 50 percent greater than all non-military expenses combined. That assistance which is available is channeled to the state farms. These state farms, with four percent of the total farmland, receive 84 percent of the imported fertilizers and 98 percent of the available credit.

Foreign aid programs for development in the Sahel region of Africa have not helped either. Over the last ten years, only eight percent of this aid has gone to non-irrigated agriculture (the situation of most peasants), and most of that has gone for export crops such as peanuts and cotton.

2. *"Furthermore, the Dergue, Ethiopia's military dictatorship, makes relief for most victims impossible and indeed uses famine as a weapon in a war of repression against a large part of the population. . . . Unquestionably, the military background is the real cause of the suffering."*

Eritrea and Tigre are northern provinces of Ethiopia where rebel

independence movements control much of the countryside. The famine is especially severe there. The war for independence began in 1961 when U.S. ally Haile Selassie forcibly annexed Eritrea, abolishing a federation arrangement with Ethiopia. The war has continued since the current regime took power. The Ethiopian government is not allowing food aid into these provinces, as Collins argued that the government is delighted to see the famine in Eritrea and Tigre, hoping to crush the independence movement.

Chris Cartter of Grassroots International agrees. He charges that "the Ethiopians have consciously pursued a scorched earth strategy to defeat the insurgents. The current famine grows directly from the sparse rainfall of the last few years but the famine is exacerbated by the carpet bombing of crop land and the other ruthless tactics pursued by the Ethiopian government to defeat the rebels. The U.S. government now expresses outrage at such tactics pursued by Addis Ababa. But from 1961 when the war in Eritrea began until 1977 when the Marxist junta that now controls Ethiopia seized power in Washington, not Moscow, sponsored the government terror against the Eritreans" (*Seeds* magazine, April 1985).

Even now the U.S. does not voice its outrage very loudly. According to Collins, the U.S. is hoping to win Ethiopia from the Soviets. Therefore, the U.S. has not pushed for direct aid to the Eritreans. In the meantime, thousands die.

So it is clear that both the American and Soviet governments are guilty of allowing political and military priorities, rather than humanitarian concern, to control some policies affecting millions of dying people. To avoid any misunderstanding

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Mr. Weidenhamer of St. Petersburg, Fla., is secretary of the Brethren Peace Committee.

ATS Honors Dr. Charles R. Munson As Outstanding Alumnus for 1985

Ashland, Ohio — Dr. Charles R. Munson, dean of Ashland Theological Seminary, was honored April 29 as the seminary's Outstanding Alumnus for 1985.

The honor was bestowed at the seminary's annual alumni banquet, on the eve of Dr. Munson's retirement as dean of ATS. Dr. Munson received a plaque from Alumni Association President Terry Lodico and a standing ovation from those attending the banquet.

Charles, as he is known to everyone he meets, is a 1952 graduate of Ashland Theological Seminary and has taught at the seminary for the past 31 years.

Born in Scalp Level, Pa., in 1919, Charles attended school at Ferndale, Pa., and was active in the Second Brethren Church of Johnstown. In 1942 he married Aida May Snyder of Sunbury, Pa. During the years that followed, the Munsons had two daughters, Bonnie and Deborah, both of whom are now grown.

Charles and Aida May moved to Ashland in 1944, where Charles attended Ashland College. Following his graduation in 1947, he entered the



Alumni Association President Terry Lodico presents a plaque to Dr. Munson naming him Ashland Theological Seminary's Outstanding Alumnus for 1985.

seminary, from which he received his B.D. degree in 1952.

During his years in college and seminary, Munson served the Williams-

town and Gretna Brethren Churches and also as interim pastor of the Second Brethren Church of Johnstown. And from 1948 to 1953 he was National Youth Director for The Brethren Church.

Education was to continue to play an important part in Munson's life. In 1953-54, he attended Western Theological Seminary in Pittsburgh, Pa., from which he received a Th.M. degree. Then while teaching at Ashland College and Seminary, he began pursuing a Ph.D. degree at Case Western Reserve University in Cleveland. It was eleven long years before that degree was realized.

During his 31 years at Ashland Theological Seminary, Dr. Munson has touched many lives, according to the seminary's vice-president, Dr. Fred Finks. "There is not a student who has graduated from Ashland who doesn't remember the many faces of Dr. Munson — from the humorous to the serious," Dr. Finks said.

Though retiring from the office of dean, Dr. Munson will not be retiring from the seminary. He has accepted a part-time position as professor of practical theology. "As long as he lives, Dr. Charles Munson will always be a part of the life and ministry of Ashland Theological Seminary," said Seminary Vice-President Finks.

Southwest District Conference Convenes For Inspiration and District Business

Tucson, Ariz. — The Southwest District Brethren Conference held April 19-21 at Northwest Brethren Chapel in Tucson included two messages by General Conference Moderator Arden Gilmer, a message by Christian psychologist Craig Massey, and business sessions conducted by District Moderator Wes George.

Dr. Gilmer spoke at both the opening session of the conference on Friday evening and at the closing session on Sunday morning. Dr. Massey, who is with Family Life Radio, presented his message on Saturday evening.

Twenty-eight delegates were seated for the business sessions and received reports of district work, elected district officers, board and committee members, and cared for other district business.

Business items of note included the following:

—Jim and Ellen Fisher reported that the electricity project for the

Arizona Brethren Camp will cost approximately \$30,360, of which \$15,000 will be borrowed at 15.75 percent interest, much of which will be paid back ahead of time.

—The Ministerial Examining Board reported that Roger Stogsdill had been approved for ordination by the National Ordination Council and will be ordained June 2 at the Tucson First Brethren Church.

—Delegate fees were increased from one to five dollars, starting in 1986.

—The following persons were elected as officers for 1985-86: Wes George, moderator; Lyle Dreyer, vice moderator; Ina Williams, secretary; Gloria Cook, assistant secretary; Ellen Fisher, treasurer; Jane Anderson, assistant treasurer; Geneva Gentle, statistician; and Freda Lawson, assistant statistician.

Two films were shown during the conference, "I'm Only a Layman" and "For the Love of Pete." A slide pro-

gram was also given presenting the work of the various denominational boards and ministries.

The 1986 conference of the Southwest District is scheduled for April 11-13 at the Papago Park Brethren Church, Tempe, Ariz.

Ministry After Ministry

(continued from page 13)

on normally, including visits to the many hospitals in Dayton and surrounding area, while the pastoral search committee continues with its efforts to interview candidates prior to calling a new pastor.

Although we miss Florida (especially in that cold March!), we are elated at the opportunity for service the New Lebanon Brethren Church offers. We look forward to continued service and growth here.

We recently heard a story that pretty well covers the situation. Old preachers never die — they're just put out to pastor!

Chaplain Eugene Beekley
New Lebanon, Ohio

Dr. John C. Shultz Appointed Dean Of Ashland Theological Seminary

Ashland, Ohio

— Dr. John C. Shultz has been appointed to the position of dean of Ashland Theological Seminary, according to a recent announcement by Dr. Joseph R. Shultz, president of Ashland College and Seminary.

Dr. John Shultz will fill the vacancy created by the retirement of Dr. Charles Munson, who will return to a part-time teaching position as professor of practical theology. (See news article on page 15.)

Shultz grew up in Berlin, Pa., where



his parents — William and Vera Shultz — still reside. He became a member of the Berlin Brethren Church at an early age and made a decision to enter full-time Christian service while at Camp Juniata. He later served National Brethren Youth as vice moderator and as a member of the BYC Council.

He attended both Ashland College and Seminary, graduating *cum laude* from the former in 1972 and receiving a master of divinity degree in pastoral psychology and counseling from the latter in 1975. While in seminary he pastored the East Hills United Presbyterian Church.

Following seminary graduation, Shultz accepted a call to pastor the Tiosa Brethren Church in Indiana. During his five years there, the

church experienced solid growth and gained in maturity.

While at Tiosa, Shultz took graduate work at Purdue University from which he received his Ph.D. in counseling psychology in 1980. He then moved to Columbus, Ohio, where he served as a psychology intern with Ohio State University Counseling and Consultation Service.

In 1981, Shultz accepted a position as assistant professor of pastoral counseling at Ashland Theological Seminary. Since coming to the seminary, his responsibilities have grown to include teaching in the extension counseling centers, serving on committees and counseling at the seminary. His nomination to the office of dean received overwhelming faculty support.

Shultz is married to the former Jeannie McPherson of Bellefontaine, Ohio. They have two children — Nathan (14) and Meagan (9).

Dr. Shultz will assume the duties of dean on July 1, 1985.

Park St. Member Helen Shively Receives Honorary Degree From Ashland College

Ashland, Ohio — Helen Shively, Ashland College reference librarian for 43 years and a member of the Ashland Park Street Brethren Church, received an honorary doctor of letters degree from Ashland College May 18 during the college's 107th commencement.

Miss Shively retired from the college in 1983, after spending her entire career working at the AC library. She is also an AC graduate, having received a bachelor of arts degree from the college in 1939. The following year she received a bachelor of science degree in library science from the University of Illinois.

In addition to her work as a librarian, Miss Shively has been an active member of The Brethren Church, serving both at the local level in the Park Street Brethren Church and at the denominational level in the Woman's Missionary Society. She has been national WMS literature secretary since 1954.

In 1978 Miss Shively was honored as an outstanding Ashland College alumna for her dedicated service to Ashland College and her life-long involvement in the church.



Dr. Helen Shively with Ashland College President Dr. Joseph R. Shultz (behind) and former AC President Dr. Glenn L. Clayton.

Peace Points of View

(continued from page 14)

ing, I am not suggesting that aid through reliable channels (such as WRC) be terminated. But I am calling for us to be informed and to object to any governmental policies, here and elsewhere, based on political expediencies and military economics, that deprive people of adequate food, clothing, and shelter. (next column)

Faced with such desperate suffering we are tempted to despair. But there are things which can be done, there are signs of hope, and we are commanded by our Master to "feed the hungry." So what can we do?

1. We need to press relief agencies and the U.S. government to channel aid to the starving people in Eritrea and Tigre. (World Relief Corporation has just approved a project proposal to provide aid to the Eritreans and will be sending aid to them in the coming months. Relief and development aid to other nations in Africa continues to be urgently needed.)

2. Join Bread for the World (800 Rhode Island Ave. N.E., Washington DC 20018), a Christian citizens' movement which is an excellent source of constructive public policy recommendations on the African crisis and other hunger issues. For example,

— Bread for The World is urging support of HR Bill 2080 (introduced in the House on April 17th), which will authorize 900 million dollars in food aid for Africa. In addition to emergency food aid, 140 million dollars would be spent for agricultural development and famine prevention.

— While the U.S. has little influence over Marxist Ethiopia, it does have more influence over other governments in Africa. In South Africa, a U.S. ally, severe malnutrition is a problem for 20 percent of the black population. Some 50,000 black children die in South Africa every year of hunger. [t]

Registration for:

1985 General Conference

Monday evening, August 12 — Friday afternoon, August 16

Name _____
 Address _____
 City/State/Zip _____

Please reserve only one room per form. YOUTH are to register through the Board of Christian Education if staying in the YOUTH DORM. If staying with adults, use this form. Note that registration with prepayment by **July 31** results in lower costs.

HOUSING

Circle type of room desired:

SINGLE DOUBLE TRIPLE

Circle nights you are staying:

S M T W Th F

Room preference (if any): _____

No. Nights × Rate/Night

_____ × _____ = _____

No. keys _____ × \$10.00 = _____

At least one key per room needed.

	Prepaid by July 31	Upon Arrival
Single	\$13.00	\$14.50
Double	17.00	18.75
Triple	24.50	26.50

Total Housing Enclosed = \$ _____

LUNCHEONS & DINNER

No. Tickets

Tues. — Seminary Luncheon* _____ × \$5.00 = _____

Wed. — WMS Luncheon (for women and girls)* _____ × \$5.00 = _____

Wed. — Men & Boys' Picnic (for laymen, pastors, boys)* _____ × \$2.50 = _____

Thurs. noon — World Relief Luncheon _____ × *** = — 0 —

Thurs. pm — Missionary Dinner _____ × \$6.25 (\$6.50)** = _____

Friday — BCE Luncheon _____ × \$5.50 (\$6.00)** = _____

* — Preregistration is a must for Tuesday and Wednesday luncheons due to early deadlines.

** — Price after July 31; subject to availability.

** — Donation will be received.

Total Luncheons & Dinner Enclosed = \$ _____

No refunds for luncheon/dinner reservations can be given after July 31.

WORKSHOPS (Please indicate number who will attend)

No.	Tuesday	No.	Wednesday
_____	11 Evangelism thru Small Groups	_____	21 Sharing the Plan of Salvation
_____	12 Planning a Brethren Missions Conference	_____	22 A Vignette of Child Abuse
_____	13 Computers in YOUR Church!?	_____	23 Video Tape Recorders — Christian Education Applications
_____	14 Layman Opportunities in Lay Ministry Part I	_____	24 Layman Opportunities in Lay Ministry Part II
_____	15 Refugee Resettlement: Reaching Out with a Helping Hand	_____	25 Share/Care thru WMS
_____	16 Peace Concerns	_____	26 Peace Concerns

SUMMARY TOTALS

Total Housing Enclosed = \$ _____

Total Luncheons/ Dinner Enclosed = _____

Total Montessori (from next page) Enclosed = _____

Total Junior Youth (from next page) Enclosed = _____

Total Enclosed = \$ _____

Registration forms for Children's Montessori and Junior Youth Programs on next page.

Mail this form as soon as possible with payment in full (but no later than **July 31**).

Send this registration to:

General Conference Housing, 524 College Ave., Ashland, OH 44805

1985 General Conference Registration (continued from previous page)

CHILDREN'S PROGRAMS: Tuesday-Thursday — 8:45 a.m. to 5:45 p.m.; Friday — 8:45 a.m. to 3:00 p.m.

Montessori (2½ years thru 4th grade)

Child's Name	Age	Days (circle)				Normally takes nap?		
		T	W	Th	F	Yes	No	\$
		T	W	Th	F	Yes	No	
		T	W	Th	F	Yes	No	

Family Rates	Week	Daily (T-Th)	Friday	
1 child	\$40.00	\$13.00	\$ 7.00	Montessori Total \$
2 children	\$60.00	\$19.50	\$10.50	
3 children	\$80.00	\$26.00	\$14.00	

Junior Youth (4th, 5th & 6th graders)

Youth's Name	Age	Days (circle)				
		T	W	Th	F	\$
		T	W	Th	F	
		T	W	Th	F	

Family Rates	Week	Daily (T-Th)	Friday	
1 child	\$30.00	\$10.00	\$ 6.00	Junior Youth Total \$
2 children	\$45.00	\$15.00	\$ 8.00	
3 children	\$60.00	\$20.00	\$12.00	

- Please attach a note regarding any allergies (especially FOOD) or other medical conditions.
- A minimum enrollment of 15 in Montessori and 10 in the Junior program are needed to provide this service.
- No refunds for children's programs can be given after July 31 unless minimum enrollment is not met.

Bryan Surprises McCanns With Appreciation Night

Bryan, Ohio — What was announced as a Family Night Fellowship at the Bryan First Brethren Church on March 17 turned out to be a surprise appreciation night for Pastor and Mrs. Marlin L. McCann.

The evening program included the pastor's favorite song, "Like a River Glorious," sung by the 90 in attendance.

Then Mrs. McCann's pre-kindergarten/kindergarten Sunday school class paid tribute to her using an acrostic. The children also sang a song and gave Mrs. McCann a lovely plant to show her their appreciation.

Members of Pastor McCann's class also used an acrostic to express their thanks for his love, devotion, and ministry. In addition, several spoke about music, which has played such an important part in Pastor McCann's life.

Three members of the class — Jim Manning, Jack Oxenrider, and Marilyn Fry — gave the pastor a "peanut butter spoon" in retaliation for a joke concerning peanut butter that he had played on them at an earlier class fellowship. The "spoon" was actually a

The McCanns with gifts they received at the surprise appreciation night.



silver-colored scoop shovel.

In a more serious vein, a plaque of appreciation was presented to the pastor, followed by the reading of a poem written for the occasion by Gene Lockhart.

Rev. McCann, originally from Waterloo, Iowa, was ordained in June 1960. He was National Brethren Youth Director from January 1960 to August 1963, and since then has served the Wayne Heights (Waynesboro, Pa.), Mt. Olive (McGaheysville, Va.), and Bryan Brethren churches.

He is married to the former Lila Miller of Smithville, Ohio, and he and Lila are the parents of two sons, Mike (24) and Steve (22).



Photo by Jay Wile

Hagerstown, Md. — Senior members of the Hagerstown First Brethren church were honored during the morning worship service on Sunday, March 17, and at a fellowship meal and program that followed.

Four senior members given special recognition were (l. to r.) Beulah Lowman, 82, a member for 69 years; Mary Cushen, 85, a member for 70 years; Gloria Roth, the youngest senior member; and Edit Cushen, 86, the oldest member attending services and also a member of the Brethren church the longest (73 years).

Lanark Church Gives Pastor a Rest To Enjoy Pastor Appreciation Day

Lanark, Ill. — The Lanark First Brethren Church gave its pastor, Rev. David E. Cooksey, a rest on Sunday morning, April 21, when others took over the service so that he could enjoy Pastor Appreciation Day."

Lay people of the church conducted the worship service that morning, and "Harmony," a singing group from Ashland, Ohio, presented the message in the form of a musical program.

Participants in the service included board of Christian Education chairwoman Nancy Guenzler, BYC member Roxanne Person, Pulpit Committee chairman Robert Guenzler, WMS chairwoman Virginia Law, S.S. superintendent LaMoille Poffenberger, trustee chairman Bill Aiken, leacon chairman Robert Michael, and organist Bea Vietmeyer.

As the service neared its conclusion, Pastor Cooksey, his wife Carolyn, and their three children, Carrie, Anna, and Emily, were called to the front of the sanctuary while trumpets played "It Is Well With My Soul." Then Moderator Les Guenzler led in a time of pastoral appreciation. He read a poem in honor of Pastor Cooksey written for the occasion by Joy Mason, office

secretary, and gave members of the congregation an opportunity to share their words of appreciation for the pastor and his family.

Moderator Guenzler also presented the Cookseys a large quilt for which 87 families of the church had contributed ten-inch quilt squares of their own design. These squares, along with an embroidered picture of the church building, had been put together by several women of the church to make

this very special quilt top.

A carry-in dinner followed the pastor appreciation service, with 160 in attendance. Attendance for the service of appreciation was 220.

Rev. Cooksey has served the Lanark First Brethren Church for 8½ years. Originally from Washington, D.C., he received a master of divinity degree from Ashland Theological Seminary in 1972 and became pastor of the Kokomo, Ind., First Brethren Church in September of that year. Following four years of service to that congregation, he became pastor of the Lanark Church in October 1976.

— reported by Sue Michael

The Cooksey family admires a quilt top made up of squares designed by members of the Lanark First Brethren Church.

**Photo
by Cathy
Poffenberger**



Wayne Heights Brethren Use Own Emergency Fund To Fight World Hunger

Waynesboro, Pa. — It is not always easy for a church to show more concern for the needs of people far away than for its own needs. But that is just what the Wayne Heights Brethren Church did recently.

For a number of years this congregation has maintained a fund for unexpected emergencies — a new roof, repairs to the heating system, etc. The balance in this fund has been kept at \$1,000.

But at a congregational business meeting in April, the members decided that no emergency that might arise in their midst could begin to compare with the emergency now being faced by millions of people in the hunger-stricken areas of the world. Therefore, they voted unanimously to donate the total amount in the emergency fund to world relief. Since their Love Loaf ingathering was just two weeks away, they decided to add this \$1,000 to the offering re-

ceived at that time.

When the Love Loaf offering was brought in on April 28, the total ingathering was \$2,640.71, well over the goal of \$2,100. The money from the emergency fund brought the total to \$3,640.71. This amount will be divided equally between World Relief and World Vision.

"We praise the Lord that a group of 50 to 60 people — a good many of whom are retired or living on limited incomes — has such a desire to share with those whose incomes are much more limited," said Rev. Henry Bates, pastor of the Wayne Heights Church.

Twelve Brethren Receive Ashland College Degrees

Ashland, Ohio — Twelve Brethren were among the 576 persons who received degrees May 18 during Ashland College commencement exercises.

Of the twelve, Helen Shively (see page 16) was given an honorary doctor's degree, two were awarded master's degrees, and the remaining 10 were granted bachelor's degrees.

Awarded master's degrees were:

R. Gault Aurand (Ashland Park Street), master of business administration.

Thomas L. Keplinger (Linwood, son of Pastor and Mrs. Robert Keplinger), master of education.

Receiving bachelor's degrees were: LeAnne Icenhour Aurand (Ashland Park Street), B.S. in education.

Gerri A. Bargerhuff (Mexico, Ind.), B.S. in education, *cum laude*.

Cheryl Grumbling Black (Ashland Park Street, daughter of Rev. and Mrs. Glenn Grumbling), B.S. in education, *magna cum laude*.

Douglas S. Cooper (Ashland Park Street), B.A.

John R. Gilmer (Ashland Park Street, son of Pastor and Mrs. Arden Gilmer), B.A., *cum laude*.

Robyn L. Mack (Ashland Park Street), B.S. in education, *cum laude*.

Melissa S. Rinehart (Ashland Park Street, daughter of Dr. and Mrs. Donald Rinehart), B.S. in education, *summa cum laude*.

David L. Slabaugh (Goshen), B.S. in business administration.

Lori D. Young (Ashland Park Street), B.S. in education.

Newark Pastor Delivers Sermon From Roof of Church Building

Newark, Ohio — "If there are 65 in church on Easter Sunday, I will preach from the roof," promised Rev. Stephen Cole, pastor of the Newark Brethren Church.

When Easter arrived, tension mounted during the service. Head usher Mike Dolan kept counting, but came up short. Following the singing of a hymn, the congregation remained standing, each person sitting down only as he or she was counted. Still only 64. Then from behind a curtain, a father holding a baby waved — and that made 66!

Since rain, snow, and sleet were all falling at once on Easter Sunday, the sermon from the roof had to be delayed. The following Sunday an evangelist preached, so the sermon from the rooftop was delayed again.

The big day came on April 21. Following the children's sermon, the congregation moved to chairs on the lawn, and Pastor Cole climbed to the roof of the church building. The congregation then sang a hymn and Pastor Cole delivered his message, using a sound system to amplify his voice.

During the week after this event, two neighbors contacted Pastor Cole and told him that they had listened to his message and been blessed by it.

One of these neighbors said that her husband was in the hospital and that she had listened to the message as she prepared to go visit him.

The mother of a teenage girl who attends the Newark church drove into

the parking lot just as the sermon began, and she listened while sitting in her car. She called a relative who is a member of the Newark congregation and asked her to tell the pastor that she had been concerned about her daughter attending the church until she heard this sermon.

So, says Pastor Cole, what began as a challenge to the congregation, God used as a means of evangelism.



Newark Pastor Stephen Cole makes good on his promise to preach from the roof of the church building.
Photo by Michael Nolan

Three Pleasant Hill Members to Serve As Short-Term Missionaries to Jamaica

Pleasant Hill, Ohio — Three high school girls who are members of the Pleasant Hill First Brethren Church will serve as short-term missionaries in Jamaica this summer as part of a music/evangelism team.

The three are: Debra Martin, daughter of Pat and Clyde Martin; Vanessa Oburn, daughter of DeAnn and Eugene Oburn; and Dawn Schleinitz, daughter of Betty and Lowell Schleinitz. Debra and Dawn will be seniors next fall at Newton High School, and Vanessa will be a sophomore.

The girls will be serving with Christian Service International, which they learned about when Rev. Eddy Cline, director of C.S.I., spoke at Pleasant Hill's missionary conference in March. (See a report of that conference on page 18 of the May EVANGELIST.)

During their two weeks in Jamaica, the girls will spend their mornings in

Bible study and rehearsals, their afternoons sightseeing, and their evenings singing and witnessing in Jamaican churches. They will stay at Passley Gardens Teachers College in Port Antonio, Jamaica.

The girls are raising their own support for the trip (approximately \$1,200 apiece) by baby sitting, doing odd jobs, having bake sales, car washes, etc., and through the financial help of family, friends, and church members.

— reported by Betty J. Shellenberger

Hagerstown Church Honors Leaders, Pastor and Wife At Leadership Banquet

Hagerstown, Md. — Congregational and church school leaders were honored and Pastor and Mrs. Harold Barnett were shown special appreciation at the April 20 leadership banquet

of the Hagerstown First Brethren Church.

Margaret Greene, church school superintendent of the Hagerstown congregation, was in charge of the banquet, which was held at the Bethel United Methodist Church, Chewsville, Md. The meal was served by the women of the host church.

The program for the banquet included a duet sung by Andrew and Nicole Kipe, selections by a men's trio, a reading by Jackie Rogers, and a message on leadership by Rev. John Schildt, pastor of the host church.

Special recognition was given to three leaders who had served the Hagerstown congregation for 50 or more years, and to 14 others who had been in leadership 30 or more years.

As a token of the congregation's appreciation for the ministry of Dr. and Mrs. Barnett, Moderator Rodger Geaslen presented the pastor and his wife an IRA certificate for \$230. Jackie Rogers also gave them a framed copy of a poem Pastor Barnett had written entitled "Memories of Kentucky Hills."

New Paris Church Expresses Love, Appreciation to Pastor and Wife

New Paris, Ind. — Pastor and Mrs. Robert P. Bischof of the New Paris First Brethren Church were honored by 101 church members and friends April 28 at a special "Pastor Appreciation Day" ceremony.

The surprise recognition was announced at the conclusion of the message during the annual WMS public service, when the church youth filed to the front of the sanctuary with a banner proclaiming, "We Love You, Bob and Bea."

The Bischofs were presented with a boutonniere and corsage by Moderator Warren Swartz and WMS Financial Secretary Gerry Swartz. Then WMS resident Norma Weaver awarded each with a Certificate of Appreciation.

Following a testimonial by member Charles Tredway, the event concluded in the fellowship hall with presentation of gifts and a carry-in dinner.

The Bischofs received a microwave oven and portable stereo radio from the youth. Youth Sponsor Joyce Gaslin also presented them two recliner chairs, a table lamp, and a scrapbook

of testimonials on behalf of the adult congregation.

Rev. Bischof has served the New Paris First Brethren Church since September 1, 1972. He has also pastored the Morrill, Kans., and Huntington, Ind., Brethren congregations.

Originally from Johnstown, Pa., he served in the United States Army Air Force from 1941 to 1945. He then attended Ashland College, from which he was graduated in 1948, and Ashland Theological Semi-

nary, from which he received his degree in 1956.

From 1952 to 1965 the Bischofs served as Brethren missionaries in Nigeria. Rev. Bischof was also administrator of the Brethren's Home of Flora, Ind., from 1970 to 1972. He is currently treasurer of the Brethren World Relief Board.

— Charles E. Tredway



Bea and Bob Bischof with the banner made by the youth and the gifts they received from the youth and adults of the congregation.

Southeastern District Conference Meets To Conduct Business, Share Inspiration

Mt. James, Md. — Ninety-one delegates from Brethren churches of the Southeastern District met April 27 at the St. James Brethren Church for inspiration, fellowship, and to conduct district business.

Rev. St. Clair and Pauline Benschhoff presented a piano/organ concert during the opening session, followed by the keynote address by General Conference Moderator Arden Gilmer. Dr. Gilmer's message, taken from John 10:19-23, was entitled "So Send I You."

The remainder of the morning and part of the afternoon were spent conducting district business, which included the following items:

—The District Mission Board reported that the parsonage of the disbanding Chandon Brethren Church at Herndon, Va., had been sold for approximately \$60,000.

—The Board of Spiritual Oversight reported that Don Peters (a member of the Waterbrook Brethren Church now serving as pastor of the Tiosa, Ind., Brethren Church) had been approved

for ordination by the National Ordination Council and will be ordained this summer.

—The District Benevolent Committee revealed a plan to implement a district disaster system. The Benevolent Committee will act as a clearing house for emergency needs and will report these needs to district churches so that they can provide aid. Kinds of emergencies to which the committee will seek to respond are (1) burn out, (2) sudden disaster (hurricane, tornado, flood, etc.), (3) lengthy sickness, and (4) prolonged unemployment. A 50 cents per member apportionment was approved to help fund this program.

—The District Executive Committee recommended and delegates approved changes in district conference budget percentages that reduced the Mission Board's share from 20 to 10 percent and that increased the Board of Christian Education's share from 30 to 40 percent.

—Moderator Ralph Hutzell reported that the average age of conference

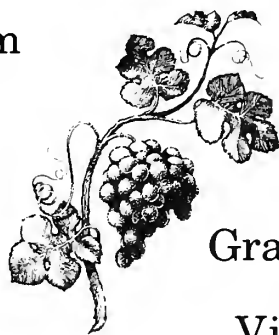
attenders was 57. He challenged the delegates to encourage the younger people of their churches to attend and to lower the average age by 10 years by the next conference.

Other activities during the day included a slide presentation acquainting the district with the work of the denominational boards and ministries; simultaneous sessions for WMS, Laymen, and pastors; and a singspiration.

Special music abounded during the singspiration, including two selections by the St. Luke's choir; two songs by a trio from Washington, D.C., and St. James (Lorine Mills, Charlotte Shank, Lois Hutzell); violin and piano selections by Gordon and Conjetta Harman of Mt. Olive; a song by a trio from Hagerstown (Rodger Geaslen, Doris and Harold Barnett); guitar playing and singing by William Sowers of Cumberland; a vocal selection by Donna Bennett of Waterbrook; a piano number by Dean Minnick of Waterbrook; and a solo by Cathy Cupp of Bethlehem.

The fall conference of the Southeastern District is scheduled for September 28, 1985, at the Cumberland, Md., First Brethren Church.

From
The



Grape
Vine

Rev. M. Virgil Ingraham was guest speaker at the **Ardmore, Ind., Brethren Church** on Sunday, April 21. He brought an inspirational message during the morning service and gave a slide presentation of Brethren mission work in Asia, India, and South America during an afternoon service that followed a carry-in dinner. Jenny Witulski sang a solo and the choir presented special music during the morning service.

Rev. Charles F. Ankney has resigned as pastor of the **West Alexandria, Ohio, First Brethren Church** to become Home Mission pastor of the **Bloomington Community (Brethren) Church** in Brandon, Fla. He will begin serving the Bloomington congregation in July.

Ronald W. Waters has accepted a call to become pastor of the **Mt. Olive Brethren Church**, beginning July 1. Mr. Waters, former Director of Denominational Business for The Brethren Church, received a master of divinity degree on June 1 from Ashland Theological Seminary.

Mrs. Patricia Dovey has been hired as the new manager of **The Carpenter's Shop**, the Brethren bookstore in Ashland, Ohio. She replaces John Gilmer, who has taken a position with Electronic Data Systems in Detroit. For the past 6½ years, Mrs. Dovey has worked for the Brethren Publishing Company handling Sunday school orders and caring for office responsibilities.

John and Cheryl Black, members of the **Ashland Park Street Brethren Church**, will move to Hickory, North Carolina, in June to serve as tentmakers in the Brethren Home Mission church there. The Park Street Church held a consecration service for them on Sunday, May 19. John, the son of Rev. and Mrs. James R. Black, completed his fourth year of teaching at the Ashland Academy this spring, and Cheryl, the daughter of Rev. and Mrs. Glenn Grumbling, was graduated from Ashland College on May 18.

Tony Shifflett, a member of the **Nappanee, Ind., First Brethren Church**, is one of 19 Ashland College students who have been awarded \$1,000 **John M. Ashbrook Scholarships** by the John M. Ashbrook Center for Public Affairs (located on the AC campus.) The scholarships were available to full-time AC students interested in public affairs and were awarded following a review of student essays by AC and Ashbrook Center officials. Shifflett is the son of Pastor and Mrs. Alvin Shifflett of the Nappanee First Brethren Church.

The **West Alexandria, Ohio, First Brethren Church** voted May 19 to purchase 11.38 acres of land as a building site for a new church facility. Purchase price of the land, which is located one mile south of the center of West Alexandria on State Route 503, is \$32,000.

United States Attorney General Edwin Meese was the speaker for the **John M. Ashbrook Memorial Dinner** held May 3 on the Ashland College campus. In addition to his address at the dinner, Meese spoke to approximately 130 Ashland College students at an afternoon gathering.

This year's banquet was the third annual Ashbrook Memorial Dinner at Ashland College. President Ronald Reagan spoke at the first dinner on May 9, 1983, and Vice President George Bush was last year's speaker.

In Memory

Ellen Sanner, 68, April 19. Member for 34 years of the **Berlin Brethren Church**, then for 22 years of the **Canton Trinity Brethren Church**. Services by Ralph Mills, pastor of the Berlin Brethren Church.

Olla Clem, 90, March 30. Member of the **Maurertown Brethren Church**. Services by Richard Craver, pastor, and Rev. Doc. Shank.

Margaret (Jo) Kelbaugh, 50, March 29. Member of the **St. James Brethren Church**. Services by Brian H. Moore, pastor.

Ann Ione Stouffer, 95, March 24. Member for 82 years and deaconess of the **Hagerstown First Brethren Church**. Services by Harold E. Barnett, pastor.

Nellie (Bloom) Lewis, 87, March 21. Member of the **St. James Brethren Church**. Services by Brian H. Moore, pastor.

Weddings

Brenda Skelton to **Roger Baumgartner II**, May 4, in Milford, Ind.; Rev. Carl Shearer and Rev. Paul Tinkel, pastor of the **Milford First Brethren Church**, officiating. Groom a member of the **Milford First Brethren Church**.

Linda Diane Zerbe to **Keith Woodrow Immel**, May 4, at the **North Manchester**

The Indiana District Conference will be held at the **Shipshewana Retreat Center** on June 6-8, beginning on Thursday evening and concluding on Saturday afternoon.

U.S. Rep. Philip M. Crane, R-IL was the featured speaker at a victory celebration and dinner April 18 at **Ashland College's "A Time of Opportunity"** capital campaign. More than \$10.1 million was raised in the campaign, which was the most ambitious fund-raising drive in the college's history. The campaign was begun in 1975 with a goal of \$7.7 million.

Nearly 6,000 people from about 100 denominations gathered in Chicago April 25-27 for the **National Sunday School Convention**, sponsored by the **National Christian Education Association of NAE** in cooperation with the **Greater Chicago Sunday School Association**. Attending from The Brethren Church was **M. Charles Beekley**, denomination Director of Christian Education, as well as several other Brethren. (Some names not available. Editor.)

According to the convention leadership, the event marked a new era in cooperative efforts to build and nurture the evangelical church. One theme interwoven into the various plenary sessions was that the Sunday school represents a key catalyst for the development of tomorrow's layleader.

First Brethren Church; Rev. Woodrow Immel, father of the groom, Rev. Arch Nevins, and Steve Zerbe officiating. Groom a member of the **North Manchester First Brethren Church**.

Deborah Kemme to **Brian Millhouse**, April 13, in Yucaipa, Calif. Groom a member of the **Milledgeville Brethren Church**.

Anne S. Jenkins to **Walter D. Feure**, April 12, at the **Mansfield Walcrest Brethren Church**; Timothy P. Garner, pastor, officiating. Bride a member of the **Walcrest Brethren Church**.

Goldenaires

Kermit and Emma Hoard, 55th, June 1. Member of the **Waterloo First Brethren Church**.

Donald and Amanda Bowers, 50th, April 20. Members of the **St. James Brethren Church**.

Membership Growth

Milford: 4 by transfer

North Georgetown: 4 by baptism

Sarver: 1 by baptism, 1 by transfer

Hagerstown: 6 by baptism, 2 by transfer

Milledgeville: 3 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

THE DISCIPLES OF JESUS

Jesus had much work to do, so he chose twelve men to help Him and to pass on His teachings. These men were called disciples, which means learners or followers. Jesus continues to call us today to be His disciples.

Fill in the missing letters to spell the names of the twelve disciples. If you need help, read Matthew 10:2-5.

_ A T _ _ E _
 _ _ D R _ W
 P _ I _ I _
 _ I _ _ N
 T _ _ _ A _
 _ H _ _ _ A _ U _
 J _ _ E _
 J _ _ N
 _ A _ _ S
 _ _ D _ S
 _ A _ _ H O _ _ M _ _
 S _ _ _ N _ E _ _ R

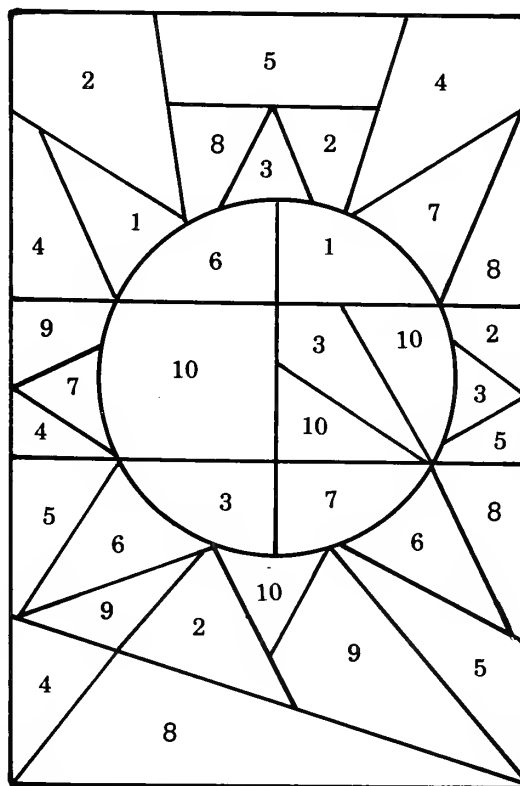
Jesus had twelve special helpers. Find and circle their names in the puzzle below. Check your answers with Matthew 10:2-5.

B A R T H O L O M E W J
 E S N U P I L I H P T S
 A S C D S E M A J S P A
 O U D O R D S H G I H D
 A E R E H E I O L M S U
 M A T T H E W Z T O W J
 R D E L D R I I E N I J
 V D E H N H O J S C A P
 L A T D Q E O S T M E L
 H H S I M O N P E T E R
 P T H O M A S S O H I M

Read Matthew 10:1-10, then look at the following sentences. If a sentence is true, color the spaces numbered the same as that sentence yellow. If the sentence is false, then color the spaces with the same number as that sentence blue.

- Jesus chose twelve men to help him.
- Simon was also called Zebedee.
- James and John were brothers.
- Bartholomew was the father of James and John.
- Thomas was a tax collector.
- Judas was the one who betrayed Jesus.
- Jesus taught the disciples how to heal sick people.
- They were told to save all their money.
- They were to preach, "The kingdom of heaven will come in three years."
- They were not to enter any city of the Samaritans.

Answers on page 3.



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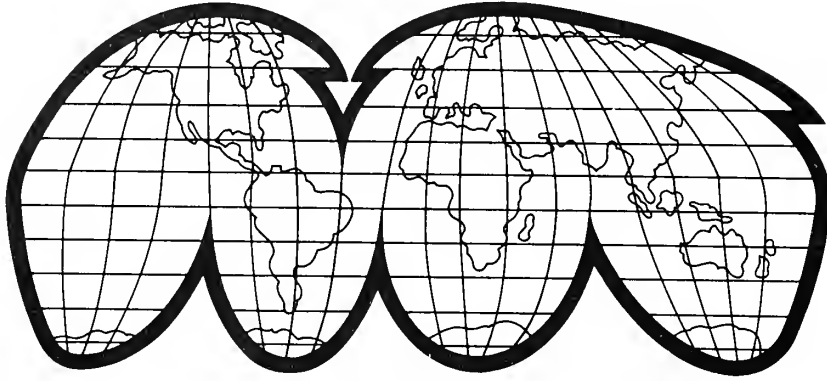


**PRACTICE
WHAT
YOU
KNOW**

**The 1985
General Conference Theme**

In this issue: General Conference preview, pages 12-15.

Developing a Global Vision



by
**John
Maust**

Dealing With Differences

RECENTLY, a Peruvian friend called me aside. Stewart wanted to share something personal, and he hoped I wouldn't interpret his remarks as criticism. We were good enough friends that we could talk in total confidence, he said.

"Sure, you can tell me," I said, not feeling nearly as confident as my voice sounded.

A cultural blunder

"Mary's upset with you," he said. "She thinks you're not very respectful."

"Why?" I asked, my concern more obvious now.

It had to do with the way I had passed out papers during a writers workshop, he said. Stewart recalled how I scooted a sheet across the slick table to each person sitting around it, including Mary.

"Yes, I remember doing that to save time. But I don't understand."

"Well, in this culture, you should get up out of your chair and hand-deliver each paper. What you did may be seen as showing disrespect or disregard for the other person. That's how Mary interpreted it."

I stoically thanked Stewart for his openness. Meanwhile, conflicting emotions banged around in my brain. I felt sorry, because I had hurt Mary. I felt embarrassed, because after all my time in Peru, I was still making cultural goofs. And, finally, I felt defensive: Wasn't Mary overreacting? How was I to know that a classroom etiquette existed for handing out papers?

Cross-cultural differences can be

very disconcerting to the missionary, or to any expatriate for that matter. Some times these differences are obvious. Other times they take us by surprise. We are like the canoeist who rides high and mighty in the current until his craft scrapes violently against a boulder hidden beneath the surface of the water.

How can the cross-cultural Christian worker deal with these inevitable differences? (You may never go overseas, but considering the influx of refugees to the U.S. from all over the world, cross-cultural skills are useful for *all* of us.)

The first step may seem too obvious: That is, accept the fact that differences do exist. We err by trying to jam new situations into past frames of reference. It's a whole new ball game once we're in a different culture. We need to observe how people of that culture act, think, and make decisions, and then move alongside them. The missionary must eliminate from his thinking the sentence, "But I've *always* done it this way."

Avoid comparisons

Next, I've found it helpful to avoid comparisons. We North Americans don't win friends by saying, "The highways sure are better in my country," or "The telephone and postal systems are poor here compared to what I'm used to." Such comments demean the people with whom we are serving. Such comments also show that we haven't sufficiently identified with the new culture: Our heart has stayed at home.

Also, we should recognize that custom or mannerism different from our own is not to be judged inferior. It's just *different*. This truth hits home when we see how others view our habits and ways of doing things.

Until recently, I unconsciously judged Peruvians as discourteous for eating with their free arm resting on or against the table. I shared with a Peruvian friend that I'd been brought up to eat with my left hand in my lap — never on the table. "Oh for us that would show a lack of manners," my friend said, a bit appalled by the idea.

This leads to the importance of being humble. A sense of humor — being able to laugh at one's cultural and language slip-ups — become about as important as a passport. Also, we need to remember we have gone out to serve, not dictate. We will *learn* from the brethren in our host culture, not just *teach* them.

Having said all this, I'm not advocating that missionaries try to erase entirely their own culture in order to identify. We cannot escape who we are and will be frustrated if we try.

One missionary tried for months to "go native," but the people still addressed him as a foreigner. "Why?" he demanded.

"Because your mother wasn't one of us," a friend explained patiently.

Give up self

Finally, the cross-cultural missionary, perhaps more than any other kind of Christian worker, realizes the need to give up self, and with one goal in mind. The Apostle Paul explained that goal to the Corinthians: "I have become all things to all men so that by all possible means I might save some." He became like a Jew to win the Jews, like those under the law to win them, and like the weak in order to win the weak.

On a higher level, Christ gave up the "culture" of heaven in order to identify with us and offer us peace with God. It's hard to imagine Him bemoaning, "Boy, I sure had it better back in heaven."

So I guess I shouldn't complain about a little cross-cultural problem like the one with Mary. Now I've got to swallow my pride and ask forgiveness. Sometimes that's harder than learning a foreign language. [†]

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Items to Note:

No issue next month. In accordance with the decision made last year by the Brethren Publishing Company Board of Directors to combine the July/August issues, there will be no issue next month. Look for your next EVANGELIST, which will contain a report of the 1985 General Conference, in September.

The Cover. The drawing on the cover is this year's General Conference logo. It was designed by Susie Rowsey, a member of the Smithville, Ohio, Brethren Church. The cover layout and the lettering on the Bible were done by J. Howard Mack, a Brethren Publishing Company employee.

Answers to Little Crusader Page.

"A Special Promise": "Blessed is the nation whose God is the Lord."

"Crossword Acrostic": 1. flag; 2. liberty; 3. Jesus; 4. pledge; 5. God; 6. Washington; 7. America.



Your Five Duties as a Christian Citizen

By Bill Bright

CITIZENSHIP in a free country is a blessing from God. Our great system of self-government assures every Christian a voice in the affairs of the nation. God wants us to do His will in government, just as in the church and in the home.

But we have disobeyed our Lord. We have ceased to be the "salt of the earth" and the "light of the world," as Christ has commanded. As a re-

Dr. Bright is president of Campus Crusade for Christ.

sult, the moral fiber of America is rotting away — and our priceless freedom is in grave jeopardy. Atheism is penetrating every area of our national life. America is faced with the greatest crisis in its history. We are in danger of losing our nation by default, and with it our individual freedoms and possibly our very lives.

If that should happen, our opportunity to help fulfill the Great Commission throughout the United States and the world will also be lost. And hundreds of millions will never have an opportunity to receive our Savior.

Edmund Burke said, "All that is necessary for the triumph of evil is for good men to do nothing." America is the last stronghold of freedom on earth — and citizens who are dedicated to God are the only resource for the preservation of

our freedoms, including the freedom to serve Him.

It has been reliably estimated that more than half of the people of the United States profess faith in Jesus Christ. Even a small percentage of us, following the simple guideline contained in this article, can be used of God to set this nation on a new course of righteousness for His glory.

Your Christian citizen checklist: Being very honest with yourself, how would you answer the following questions?

— Do I pray faithfully for a spiritual revival to sweep America?

— Am I a registered voter, and do I encourage other Christians to register?

— Am I making a serious effort along with my Christian friends, to become informed?

— Am I actively involved in helping to select and elect candidates?

— Do I vote faithfully in every election for the best candidates, regardless of party?

If your answer to one or more of these questions was "no," this article is "must" reading for you. It will bring you to a new realization that faith in our Lord implies obligation and duty to serve Him in all areas of life — including citizenship. And what is far more important, it will show you how to practice your citizenship for His glory.

Your five duties as a Christian citizen are to pray, register, become informed, help elect godly people, and vote.

1. Pray

Your first duty is to pray. Pray that God will send a great spiritual awakening to America, that many millions of our citizens will receive Jesus Christ as Savior and Lord, and

that Christians will dedicate themselves to God for spiritual living and active service within the family, the church and the nation.

The rule of the wicked is a direct violation of the will of God. "For the wicked shall not rule the godly, lest the godly be forced to do wrong" (Psalm 125:3).

God forbids the rule of the wicked. Instead, His plan calls for the rule of the righteous.

God promises to heal a repentant nation. "If My people will humble themselves and pray, and search for Me, and turn from their wicked ways, I will hear them from heaven and forgive their sins and heal their land" (II Chronicles 7:14).

How should you pray for America?

Pray without ceasing. Pray daily that the Spirit of God will enable you, by His power, to live a godly life and introduce others to Christ as their Savior — the first step to good citizenship.

Pray daily that God will change or remove from positions of public leadership officials who are godless, carnal and disobedient to Him, so that righteous rulership will be restored and America will turn from her wicked ways. Remember that godless rulership is contagious. As King Solomon said, "A wicked ruler will have wicked aides on his staff" (Proverbs 29:12).

Pray daily that men and women of God will be elected to public office at all levels of leadership — local, state and national — so that our land will be healed and our people will rejoice in righteous rule. "Blessed is the nation whose God is the Lord . . ." (Psalm 33:12).

2. Register to Vote

After earnest prayer, your second duty is to register. Register as a qualified voter in order to practice your citizenship with accountability to God.

If you are not already registered, do so at once. In order to serve God as a citizen, you must become a regularly participating voter. But you cannot vote unless you have registered your name and address and other required information with the proper authorities.

Why is it so important for you as a Christian to register?

Many millions of God's people

"Even a small percentage of us, following the simple guidelines contained in this article, can be used of God to set this nation on a new course of righteousness for His glory."

throughout America are not even registered to vote. How can we as Christian citizens expect God to restore righteous leadership through us, unless we are willing to take a few minutes to register? Only when you have registered to vote will you be in a position to help assure the election of godly officials. "Godliness exalts a nation . . ." (Proverbs 14:34).

Voting is a matter of stewardship under God. Register as soon as possible, so that you can vote in the next election, and in every election, as a service for God. If you are not familiar with registration procedures, call your local town, city or county office for information.

"The good influence of godly citizens causes a city [state or nation] to prosper . . ." (Proverbs 11:11).

3. Become Informed

After you have registered, join with others. Your third duty then is to become informed. Organize and lead or participate in a study group to inform yourself and others concerning the structure of government, current problems and issues, and how to serve God effectively in the arena of politics at your own level of influence.

Just as the untrained soldier is at the mercy of his enemy, the uninformed Christian is incapable of prevailing against the forces of evil in the world of politics. In order to serve God effectively as a citizen of our country, you must know how to act for His glory within the framework of existing political processes. Knowledge is essential to effective action. ". . . the wise man is crowned with knowledge" (Proverbs 14:18).

How can you best begin? Write to American Christian Voice Foundation, P.O. Box 501, Pacific Grove,

CA 93950. Request up-to-date information as to the availability of Christian citizen group guidelines and study materials.

Talk to your Christian friends about the idea of starting a study group on Christian citizenship. Invite your friends to meet with you for prayer. After a session of prayer, outline for them your study group idea and show them samples of the materials you have located. With the group's agreement, set a date for your first meeting and order the materials. Plan to meet regularly.

Begin now. Delay can be fatal to America. Don't allow anything to hinder your progress toward becoming a well-informed Christian citizen. Knowledge must result in action.

4. Help Elect Godly People

Your fourth duty is to help elect godly people. Help select and elect men and women of God to public office at the local, state and national levels, and support them faithfully throughout their terms of public service.

Righteous rule brings rejoicing. "With good men in authority, the people rejoice; but with the wicked in power, they groan" (Proverbs 29:2).

The most effective way to restore righteous rule and rejoicing in America is to elect godly people to positions of authority. This can only be done by informed, praying Christians like you.

How can Christians accomplish this?

Select a godly candidate. The Word of God gives us the basic qualifications of a good candidate (Exodus 18:16, 21-22). Notice: "I apply the laws of God. Find some capable, godly, honest men who hate bribes, and . . . let these men be responsible to serve the people with justice at all times."

The six qualifications included in this passage are: godliness (spiritual maturity), integrity, industriousness, biblical guidance, justice and demonstrated capability (competence in managing business or professional affairs). Apply these God-given standards carefully and prayerfully in selecting your candidate.

(continued on next page)



Your Five Duties as a Christian Citizen

(continued from previous page)

Organize your precinct committee. Your local political precincts are the key to victory for a godly candidate. Secure the official precinct maps covering the district in which your candidate is running for public office. Become a precinct leader and encourage other Christians to take responsibility under God for their precincts. Enlist five to ten people to serve as a volunteer committee with each leader. Assign each volunteer to certain streets within the precinct so that all homes will be visited. There are only approximately 175,000 precincts in the U.S.; thus a relatively few godly people can help to change the direction of this nation.

Next, move into action. Plan and launch the following precinct projects: (1) Get acquainted with the residents of each precinct. (2) Enlist additional precinct workers. (3) Update the latest official precinct lists. (4) Urge all who would vote for your candidate to register. (5) Make your candidate known by word of mouth and through distribution of literature. (6) Strongly urge and, if necessary, personally assist, all who favor godly candidates to vote on election day.

As a Christian precinct leader or other precinct volunteer, you will have a key role in the election of godly candidates. God's people can and must occupy the precincts of America as a high priority service

for Him, because the key to election victory is in the precincts. Five to ten dedicated Christians, each of whom will spend four or five hours every month in precinct service, can usually carry their precinct for a qualified candidate, who is spiritually mature. If this can be done in a majority of the precincts in your election district, your candidate will win the election.

Most important of all, your precinct service will give you an excellent opportunity to share God's love and forgiveness.

God will use you. As you serve God in your precinct, carry the Four Spiritual Laws booklets with you. Ask God to lead you to those who are ready to receive Christ. Share God's wonderful plan of salvation with them and invite them to worship God with you in your local church. God wants to bless your service for Him in your precinct. You will be a blessing to others, and your own life will be richly blessed.

After the election is over, continue your precinct committee. Meet for prayer and fellowship at least monthly. Invite others to join you. Ask God to show you new ways to serve Him in your precinct. Plan continuing precinct activity. Keep looking for and screening new candidates for various public offices at the local, state and national levels. Be aware of the best opportunities. Keep praying, keep serving, keep witnessing, keep helping your neighbors, keep loving others and keep moving for God.

Finally, exercise your privileged right on election day.

5. Vote

Your fifth duty is to vote. Vote consistently in every election, after informing yourself concerning the various candidates and issues, and evaluating them on the basis of the Word of God.

Only when you cast your vote do you fulfill your Christian responsibility in government, where voting is so strategically important. Exercise the citizen influence that God has given you through our unique system of self-government. If you fail to vote conscientiously for godly rule, evil will increase in our nation.

It is commonly said that decisions in America are made by a majority

of the people. This is not so. Decisions are made by a majority of those who vote. As few as 16 percent of all eligible voters in a district can elect a member of Congress. Ever presidents have been elected by an average of one-half vote per precinct nationwide.

"When rulers are wicked, their people are too; but good men will live to see the tyrant's downfall" (Proverbs 29:16).

How can you know for whom you should vote?

Let the Word of God be your guide. Make a sincere effort to obtain reliable information about all issues and candidates before casting your vote. In making your decision, let the Word of God be your guide. If there is no qualified candidate who is spiritually mature, vote for the one whose personal principles and platform most nearly agree with your own Christian position, based on the Bible.

Remember that a candidate's principles are far more important than his party. Vote your Christian convictions in preference to your party. Through your Christian citizenship group, form a Candidate Selection Committee to evaluate the various candidates and report to the Christian public. To place confidence in unworthy candidates is a miscarriage of Christian stewardship.

"Putting confidence in an unreliable man is like chewing with a sore tooth, or trying to run on a broken foot" (Proverbs 25:19).

When the signers of the Declaration of Independence affixed their signatures to that immortal document, they did so mindful that if the colonial cause failed, they would be executed as traitors. Such was their dedication to the cause of freedom. Any less dedication on our part will result in a loss of that precious freedom for which they and thousands of others were willing to die. We dare not fail them, ourselves, and far more important, our Lord, to whom this nation was dedicated. Our nation is now faced with its greatest crisis in history. If ever you plan to do anything for Christ and America, please do it now. [†]

If this information has been helpful to you, reprints are available from American Christian Voice Foundation, P.O. Box 501, Pacific Grove, CA 93950.



FACING TODAY'S ISSUES



Life-Support Technology

by David C. Kerner

MUCH HAS BEEN WRITTEN about euthanasia during the past decade. The topic is a highly controversial one, for it deals with such basic issues as life, death, and authority. Advances in medical technology have made it possible to keep a person's circulation and respiration functioning indefinitely by means of artificial support machinery.

Such technology brings the Christian face to face with a multitude of ethical questions. What is life? How do we define it? When does it begin and at what point can it be said to have ended? What is death? Should it be defined by biological criteria alone? Who should have the ultimate authority to decide when a life is no longer to be supported artificially: the individual, the family, the medical professionals, the local pastor?

For the most part, past generations were able to absolve themselves from such questions. They could leave matters of life and death in the hands of God and let nature take its course. Our generation, however, is forced to decide at what point life has ceased and death has occurred. We must be able to decide when enough is enough — when the machines should be turned off and the results left in the hands of God.

Christians should be vitally interested in the questions raised by life-support technology. While the issues involved do not lend themselves to quick or easy solutions, there are some basic biblical guidelines to which we can refer.

From the outset the Scriptures teach that human life is sacred. Mankind was created as the centerpiece of creation. Mankind and all other creatures were declared "good"

by the Lord (Gen. 1:31), but only mankind was created in the image of God and given life as a direct gift from the Lord. For man, life is more than physical existence or capacity for biological functioning. Rather, it is a qualitative existence of relationships, self-expression, and moral decisions.

By his rebellion, man separated himself from God, the source of life, and death became inescapable. In an article entitled "The Last Enemy," William Willimon writes:

Life is terminal. Every day—despite the chirping of birds, the eternal roll of the planet, the solid look of the ordinary, and our momentary ecstasies—is a step closer to this final meeting.¹

In general, the Old Testament says relatively little concerning death itself. Instead, the writers sigh over the transient nature and shortness of life.²

For a thousand years in your
sight
are like a day that has just gone
by,
or like a watch in the night.
You sweep men away in the sleep
of death;
they are like the new grass of
the morning —
though in the morning it springs
up new,
by evening it is dry and
withered.

* * * * *

Teach us to number our days
aright,
that we may gain a heart of
wisdom.

Psalm 90:4-6, 12 (NIV)

In the New Testament, more mention is made of death. Indeed, man's mortality is taken as a self-evident concern. "... in the universality of death, the universality of man's guilt and need of redemption become

evident."³ To transfer one's focus from God to anything else is to already be dead, that is, held by its power and cut off from God.

For Christians, death has lost its power. We live on the resurrection side of the cross, and death therefore must be seen in light of the resurrection of Jesus Christ. From the earliest days of the church the resurrection of Christ formed the keystone of the gospel proclamation.

Because Christ lives, His disciples shall live also. Therefore Christians are able to face death as something other than the final state of man. Indeed, to a certain extent death takes on positive connotations. To depart this life is seen as gain in that the believer goes to be with the Lord (Phil. 1:21). Death brings a better condition since it ushers the believer into the presence of the glorified Son of God (Phil. 1:23; II Cor. 5:8). Death has no power to separate the believer from the Lord (Rom. 8:38-39), for God holds ultimate control over both life and death.

In view of the biblical teachings about life and death, how should the Christian deal with the issues raised by life-support technology? In light of our hope for a better life beyond death, is it really desirable to prolong physical life by artificial means?

To be sure, we hold that life is sacred. As such, it is to be guarded and treated with respect. To the extent that we are using technology to prolong a useful, fulfilling, and dignified life, we have done the correct thing.

The crucial question, therefore, is really what we are prolonging: the process of living or the agony of dying. Ultimately we must realize that our first priority must be to bring honor to God by obedience to

(continued on page 9)

Rev. Kerner is associate pastor of the Goshen, Ind., First Brethren Church.

CROWDS in the Middle East can be awesome at times. Mrs. Delbert Flora tells of being in Jerusalem in January 1964 when Pope Paul was on a pilgrimage there. She and Dr. Flora were standing along a wide boulevard waiting for the Pope to come by, when Dr. Flora stepped out into the street to get some pictures of the crowd. A

Jesus replies, "Someone touched me; I know that power has gone out from me" (Lk. 8:46).

Helen Keller, blind and deaf, and a friend, Polly Thompson, were in a restaurant one day eating lunch. A student from Columbia University came in and recognized Miss Keller. He had read something she had written that had inspired him to

Him, knew that someone had touched Him in a special way. And because of this He interrupted His journey to see the sick daughter of Jairus in order that He might speak to the one who had touched Him.

Who was it that touched Jesus? It was a woman who had been bleeding for 12 years. Because of this she was unclean, according to Levitical law

Reach Out And Touch

by James F. Black

Jordanian soldier led him to the other side of the street, where he could get some better pictures, leaving Mrs. Flora on the far side.

While waiting for the Pope, Mrs. Flora had made friends with four young Jordanians. When the Pope came by, the four young men noticed that Dr. Flora was on the other side of the street. As the crowd shoved forward, the four men picked up Mrs. Flora by the elbows and carried her into the street. Mrs. Flora said that the crowd was pressing against them so forcefully that she might have been trampled if these young men had not carried her.

Perhaps it was this kind of crowd that welcomed Jesus when He got out of the boat that had carried Him across the lake from the region of the Gerasenes, where He had cast evil spirits out of the mad demoniac (Mk. 5:21). We can imagine strong men jostling for position in order to touch Jesus, and mothers lifting up their children for just a glimpse of the Master.

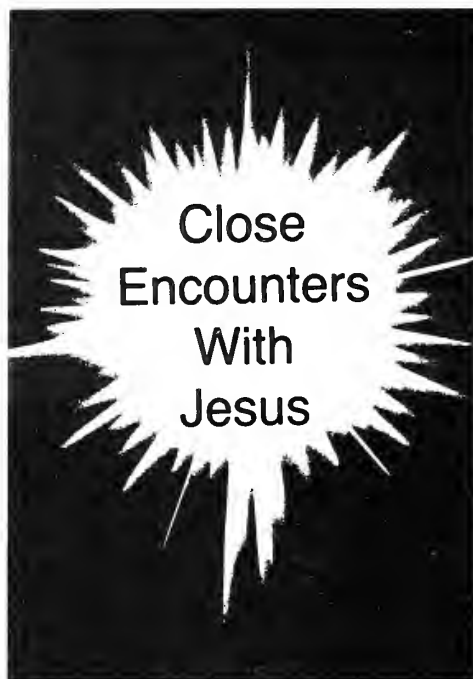
With the crowd pressing in on Him, pushing from every direction, Jesus suddenly stops and asks, "Who touched my clothes?" (Mk. 5:30).*

Peter, spokesman for the rest, says in effect, "Master, are you kidding? Everyone's touching you! In the last few minutes a hundred people may have touched you!"

*Quotations from the Bible are from the *New International Version*.

Mr. Black is pastor of the Gretna Brethren Church near Bellefontaine, Ohio.

conquer a physical handicap that had threatened to destroy his spirit. As a result, he had grown to love this courageous woman and desired to meet her.



He was standing about 15 feet from Miss Keller's table, just watching her, when suddenly and excitedly she said something to her friend. Polly quickly looked at the young man and signaled for him to join them. As he came to the table, Polly said, "Miss Keller has just told me that there was someone standing behind her who loves her very much, and she would like to meet you."

In much the same way that Miss Keller sensed this young man's love, so Jesus, in the midst of a large crowd pushing and pressing against

Therefore, she had been excommunicated from the Temple, separated from her husband and family, and ostracized from society.

Twelve years of this disease had also weakened the woman physically. Mark tells us that she had spent all her money on doctors, yet none of them had been able to heal her (5:26). For 12 years she had done everything she could to obtain healing, but without success. This poor woman had lost her health, her wealth, her family, her opportunity for worship and fellowship in the Temple, and her standing in society, and nothing could be done.

But there was one last hope: Jesus. Jesus had been traveling through this area, and this woman had heard of Him. She may have heard that He had healed Peter's mother-in-law, that He had cast out demons, that He had cleansed ten lepers, that He had calmed a storm, and that He had done many other miracles. So she turns to Him as her last hope.

Matthew and Mark tell us that she thought, "If only I can touch his clothes, I will be healed." Obviously, the quickest and easiest way to bring oneself into physical contact with someone's garment without being noticed would be to come from behind and touch a tassel swinging from the back of the person's robe. The wearer, so this woman thought, wouldn't even notice what had happened. So, having heard the wonderful reports about Jesus, this woman makes her way up behind Jesus,

eaches out, and touches His cloak. Mark says, "Immediately her bleeding stopped . . ." (5:29). The amazing thing about this woman's faith consisted in this, that she believed that Jesus' power to heal was so great that merely touching His clothes would result in an instant and complete cure. That her faith was not perfect is evident from the fact that she thought an actual touch was needed. But imperfect as her faith was, the Lord rewarded it.

The story could have ended here. The woman could have gone away completely healed with nothing more being said. This is where the story ends for far too many of us. Jesus appears in our lives, we accept Him into our hearts, and a change comes over us. Our past life without Christ is blotted out by this encounter, and we go away, happy that Christ is now in our hearts.

But we must not keep this encounter a secret. It is easy for us to say, "I don't want to make a spectacle of myself." Or "I don't want to embarrass anyone by telling them what has happened to me." Or "I don't want to offend others by suggesting that they need Jesus in their lives also." So we accept His love, His cleansing, His healing and forgiveness quietly.

But this is not the way this woman's story ends. Nor is it the way our story should end.

Faith revealed

In spite of Peter's response, Jesus continues to look for the person who touched Him, knowing all the while who it was. His patience lures the woman into an open confession of who she is, why she had come, and what she had done, as well as the results of her actions. Because of her faith, she had received healing. But now her faith is improved, brought to a higher level, for faith *concealed* now becomes faith *revealed*.

Someone had touched Jesus, not accidentally, but on purpose; not just with a finger, but with faith. Jesus wanted that person to identify herself — not to criticize, not to punish — but so that He could reward her further.

Jesus wanted this person who had touched Him to complete the process indicated in Psalm 50:15, which says: "... call upon me in the day of

trouble; I will deliver you, and you will honor me."

This woman, in her own way, had called upon Jesus. And He had delivered her from her oppression. But she had not as yet honored Him. Up to this point she was like the nine lepers who did not return to thank Jesus for healing them. Jesus wanted her to come out into the open and publicly declare what had taken place in her life.

***Someone touched Jesus,
not accidentally,
but on purpose;
not just with a finger,
but with faith.***

Why did He want this? One reason may have been so that Jesus could publicly proclaim her clean. It would have been some time before this religious and social outcast could have convinced people that she was cured, before she could have been reunited with her family, before she would be allowed to worship in the Temple again. A public declaration of her healing would help to speed up this process.

But beyond that, and more importantly, Jesus wanted this woman to know that her *faith* had made her well. There was nothing magical about touching His clothes.

And finally, Jesus also wanted to teach the importance of public con-

fession. It is not only good for the soul of the person who makes the confession, but also for those who hear it. God is glorified by the confession.

This is where the story ends. We find the woman publicly confessing the change that has taken place in her life: "In the presence of all the people, she told why she had touched him and how she had been instantly healed" (Lk. 8:47).

Then Jesus says to her, "Daughter, your faith has healed you. Go in peace" (v. 48).

Share the experience

In some way, at some time, *in all our lives*, Jesus touches us. But if our story ends with the touch of Jesus, it is incomplete. We short-change God, ourselves, and those around us. To complete the process, we must share the experience. This woman believed in Jesus' power. But Paul tells us that we are not only to believe in our hearts, we are also to confess with our mouths (Rom. 10:9).

If we have an encounter with Jesus, we need to share that encounter with others. We need to reach out and touch someone else with the good news. Christians are not to hide their light under a bushel. This woman found this out and told others about her healing, and she was blessed because of her confession.

So if Jesus has touched you, reach out and touch someone else. God will be glorified, and you and others will be blessed. [†]

Facing Today's Issues

(continued from page 7)

His commandments and a life of faithfulness. The glory of God should be our chief concern both in living and in dying.

In *The Bible on the Life Hereafter*, William Hendriksen asks, concerning death and dying, "What is the Christian attitude?" He then goes on to comment:

By no means does *he* [the Christian] seek death. He knows very well that death is contrary to nature, and that it is his duty to wait until God relieves him from his earthly post. Yes, the believer knows that in and by itself death is shadow and not sunlight. It means separation of

that which belongs together. But he also knows that it is not the Valley of Death which he will have to enter but only the Valley of the Shadow of Death (Psalm 23:4). Moreover, he is convinced that in the valley Jehovah will be with him. He is never alone. Nothing, not even death, can ever separate him from the love of God which is in Christ Jesus, his Lord.⁴ [†]

¹William H. Willimon, "The Last Enemy," *Christian Century*, March 21-28, 1984, p. 293.

²"Death," *New International Dictionary of New Testament Theology*, 1975, I, p. 433.

³*Ibid.*, p. 436.

⁴William Hendriksen, *The Bible on the Life Hereafter* (Baker Book House, Grand Rapids, 1959), p. 33.

How Do You Have Personal Devotions?

Having a daily devotional time is a struggle for many Christians. In fact, most of us can use some help in improving our daily quiet time with God. In order to provide this help, EVANGELIST readers who feel that they have a meaningful devotional life were given the opportunity to tell how they have their

daily devotions. Following are some of the responses received. Additional responses will be included in the September issue.

If you have found a way of having meaningful personal devotions that is different from those included here, you may still share this with readers of the

EVANGELIST. Responses are needed from men in particular, since all those received thus far came from women. Please limit your submission to 250 words, and send it to Editor, THE BRETHREN EVANGELIST 524 College Ave., Ashland, OH 44805 by August 1. Typewritten submissions are preferred, but not required.

My Appointment With God

"You must find time for personal devotions," declared the speaker.

Find time? Find time, indeed! How often I had been told to find devotional time! And I had tried.

"Have your quiet time at the end of the day, just before turning out the lights," one suggested.

Sounded like a good idea; so I tried. But before I would get through the Scripture passage, I would be sleeping.

"Eat your lunch alone and have devotions during your noon break," another said.

Again I tried, but lunch time is a prime time to discuss with other teachers the needs of their children with whom I work. It is also a time when I can inject Christian thoughts into lunch-time conversation.

"Morning is the time for your devotions," stated another.

My routine was down pat, but perhaps I could find time during or after breakfast. The result? The clock told me to get going before my devotions were finished.

At last I realized I would never find time for devotions; I had to make time. I had already proven that the end of the day was not good. Nor was there adequate pressure-free time during the day. The only other interval was at the very beginning — before the day's activities began.

So I set my alarm clock to awaken me 30 minutes early. Sleepy and groggy but cozy in my robe and slippers, I knew the day hadn't really

started. "Meeting with God is your first appointment of the day," I told myself. "How do you meet your other appointments — in your robe and slippers? Of course not!"

At last — at long, long last I have established my devotional time! The alarm is set 30 minutes earlier than the day needs to start. When it rings I immediately get out of bed, wash, brush my teeth, dress, comb my hair. Now I am wide awake and ready for the day.

Seating myself in a favorite rocker, I pick up the Bible which is

on the stool. Sometimes I begin reading. Other times I gaze out the window at His handiwork — the snow-laden trees or the colorful flowers or the bird serenading the dawn. There is time, ample time to commune with God by reading His Word, appreciating His creation, talking with Him in prayer, listening for His instructions. There is time because I make and keep my first appointment of the day — my appointment with God.

ALBERTA HOLSINGER
Ashland, Ohio

My Devotions

The telephone rang. It was our church prayer chain asking prayer for a man who was to have open-heart surgery.

It was 8 a.m. and time for my daily devotions, so I slipped into my robe and slippers and headed for my prayer chair. I set aside one hour each day to spend with my heavenly Father. There are many interruptions, but I am determined.

I first prayed for the operation to be a success, and a thought crossed my mind. "Go call Gert and ask her to agree with you in prayer for the man." I ignored the thought and kept on praying. Once again came the prompting of the Holy Spirit: "Call Gert." This time I went to the phone, called Gert, and we each prayed for the man. Then we praised

the Lord and thanked Him for the answer.

I looked up Matthew 18:19 and read again the promise concerning agreement in prayer. Gert and I have been doing this for some time, and many times she has given me a word of knowledge from the Lord.

For devotions I read several chapters in the Bible and underline a sentence to memorize to help me through the day. I bring my requests to the Lord and ask for wisdom. Then I get out my list of names and pray over each one. It seems the list gets bigger each day. I also have a prayer partner from WMS to remember. I close by praising the Lord and praying in the spirit.

MARJORIE STOFFER
Homeworth, Ohio

My Prayer Notebook

Just over 13 years ago I was born from above in response to a three-word prayer: "Jesus, help me!" And He did, instantly! I praise Him all the more for it and continue daily to thank Him for His precious blood, which washes away my sins.

In the beginning I typed my prayers on 5 by 8 cards. The content of my prayers grew, and so did the pile of cards. Now I use a loose-leaf notebook (10 by 11½) filled with over 120 pages (using both sides) of prayer reminders and pictures. The notebook is arranged on the ACTS principle — Adoration (including the Psalms), Confession of sins, Thanksgiving, and SupPLICATIONS.

Knowing that I am loved by God so completely, I start my prayer with how much I love and adore Him. I use the Psalms to remind me of all He has done in the past and to reaffirm His goodness to me.

Confession of sins takes more time, and the most important part is a time of silence before Him to let Him convict me of sin. This is also the time I devote to forgiving others for my hurts. You would be surprised at how many times the devil tries to remind me of a hurt someone has inflicted upon me. But as I continue to ask the Lord to forgive

them, the devil fades into the background, waiting to pounce again on some other past hurt.

Thanksgiving to God for all He has done for me and for His answers to my prayers takes up another few pages. I also thank Him daily for my health, His guidance, His faithfulness, the birds' songs, and everything.

The SupPLICATIONS section covers many things and people. Here are our missionaries, our pastors, their families, their congregations, and much, much more. The best prayer anyone can pray for someone else is

Colossians 1:9, "... that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding . . ." Far be it from me to know better than God what someone needs or should do. God knows better than anyone.

Once I prayed long prayers twice a day — in the evening and morning. Now I pray in the morning and take just as long as God wants me to. I begin with Bible reading using *Our Daily Bread* and both *Discovery* and *Encounter With God* from Scripture Union. By using a scheduled daily Bible reading, I give God the Holy Spirit an opportunity to work with me. He has done so frequently, bringing out more of Himself in me and drawing me closer to Him.

JANE E. HENDRICKS
Sarasota, Fla.

A Personal Matter

Personal devotions, the simplest act of faith, often becomes the most complicated thing in a Christian's life.

Biblical verses such as "Pray without ceasing" challenged and reproached me for years. Then a wise man suggested that I use the moments "between the events of a busy day for prayer." Gradually, my working hours became rich, exciting beyond measure.

At school, the minutes between

classes or while waiting in the lunch line gave me seconds for meditation or prayer. Sitting in the doctor's office was another opportunity.

In the evenings, relaxing in a warm tub is a perfect time for intercessory prayer and a friendly talk with the Lord. Suddenly, there was no wasted moment in my days.

While driving to church, I frequently prayed for the people in each house I passed, or the stranger on the street. The sound of an ambulance immediately alerts me to pray for those unknown to me.

I spend at least one morning, one afternoon or evening preparing for Sunday's lesson. Invariably though, this leads in many new directions to delightful revelations. I come away certain that personal devotions make us sensitive to God's Spirit. Personalizing the Scripture will give power to our faith.

I no longer work regularly, but I continue to respond to hourly possibilities. My life has changed, and so has the "tone" of my devotions.

Now I ask a different question: "Lord, what can I do for You today?"

In such an unrestricted request, there is no limit upon my outreach, and no boundaries upon His matchless grace.

WINIFRED M. MILLAT
Dayton, Ohio

Alone With My Lord

My husband went to be with the Lord in September 1972, so I have my devotions alone at my dining room table. I read the portion from the Bible in *Daily Devotions*, published by Herald Bookstore.

For prayer, I have a notebook labeling each day of the week with requests for that day. I also make prayer cards and have some 100 names, which include our missionaries, the Brethren Publishing Company, the seminary, our nation, President and other authorities, as well as our town mayor, council, firemen and policemen. When a siren blows, I pray immediately for the firemen or for the ambulance if

it's someone going to the hospital.

After two strokes and no left field in either eye, I am limited in serving the Lord. But for years I have taught Sunday school one Sunday per month, using a magnifying glass to make an outline. Of course, in *Daily Devotions* you usually use some Scripture from the Sunday school lesson. If you are asked to teach, *do it!* No one gets more out of a Sunday school lesson than the teacher.

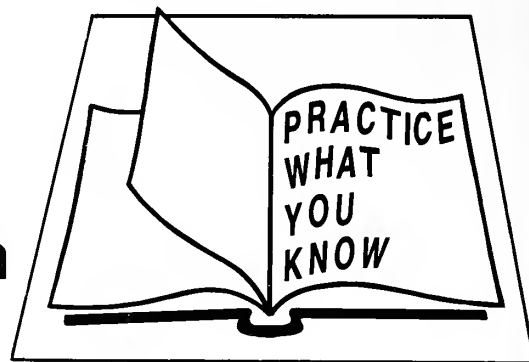
I have my devotions when I get up, usually before breakfast. The length of time varies.

WADENA G. WERTZ
Conemaugh, Pa.

The 97th General Conference Of The Brethren Church

August 12 – 16

John C. Myers Convocation Center
Ashland College, Ashland, Ohio



James 1:22

Inspirational Speaker

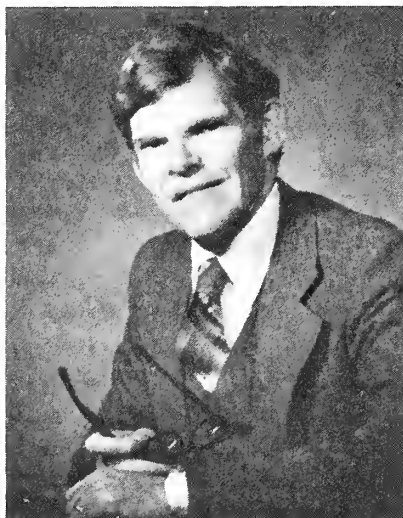
Dr. Haddon W. Robinson, well-known for his excellent expository sermons and recipient of the "Outstanding Preacher Award" from Bob Jones University, will be the main inspirational speaker at this year's General Conference.

Dr. Robinson will speak five times during the week — on Tuesday, Wednesday, and Thursday evenings, and on Wednesday and Thursday mornings at nine o'clock.

Since 1979, Dr. Robinson has been president of Denver Conservative Baptist Seminary in Denver, Colorado. Prior to this, he taught for 19 years at Dallas Theological Seminary, where he was also chairman of the department of pastoral ministries.

He has authored four books, including one entitled *Biblical Preaching*, edited the *Christian Medical Society Journal*, and written numerous articles for Christian publications. He has also produced and directed a series of motion pictures.

Topics of Dr. Haddon's Conference messages will be



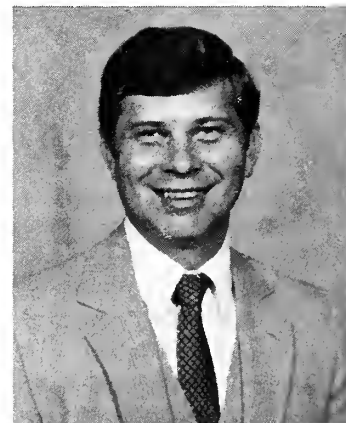
"How to Listen to a Sermon," "A Belief that Behaves," "A Subject That Is in Everybody's Mouth," "Good Hearts With Bad Theology," and "How God Keeps His Promises."

Conference Moderator

Dr. Arden E. Gilmer, pastor of the Ashland Park Street Brethren Church, will moderate this year's General Conference. He will present his moderator's address at nine o'clock Tuesday morning and preside over the business sessions at 10:00 a.m. daily.

Since coming to the Park Street Brethren Church in 1979, Dr. Gilmer has shown himself to be a very capable preacher of God's word and a dedicated pastor and leader. Before coming to Park Street he was director of Church Growth and Home Missions for The Brethren Church (1975-79), and prior to that he was pastor of the Pleasant View Brethren Church of Vandergrift, Pa. (1968-75). He has degrees from Ashland College (1965) and Ashland Theological Seminary (1968), and received a doctor of ministry degree from Fuller Theological Seminary in December 1983.

Dr. Gilmer and his wife, Roberta, have three children, John (married), Joseph (17), and Jeffrey (14).



Information to Note

Conference housing for adults will be in Amstutz and Kem Halls. BYC members will stay in Clark (girls) and Kilhefner (boys) Halls. A housing registration form for adults was included in the June EVANGELIST (p. 17), and registration information for youth was sent to BYC members, youth advisors, and pastors in June.

Camping facilities are available at the Ashland County Fairgrounds. Cost is \$5.00 per night, which includes electric and water hookups.

A dinner and four luncheons, including the All-Conference Luncheon on Friday, are planned for Conference week (see "Conference Schedule" on next page). Preregistration by July 31 is encouraged for all luncheons and the dinner, and is essential for the luncheons on Tuesday and Wednesday. Use the registration form in the June EVANGELIST.

Twelve workshops are planned for Conference, six on Tuesday and six on Wednesday. These, too, were listed on the registration form in the June EVANGELIST.

Brethren Publishing Company Annual Corporation Meeting

The annual corporation meeting of the Brethren Publishing Company will be held Thursday, August 15, 1985, during the 10:00 a.m. (EDT) business session of the General Conference of The Brethren Church. The meeting will be held in the John C. Myers Convocation Center, Ashland College, Ashland, Ohio. Delegates to the General Conference constitute the membership of the corporation.

— Gene A. Geaslen, Secretary

Conference Schedule

Monday, August 12

- 7:30 p.m. Celebration Service. Youth March; Comments by BYC Moderator Mark Robison; Special music; Congregational singing; Message by Dr. John Shultz, Dean, Ashland Theological Seminary. Fellowship at Joel's Place following the service.
- 9:00 p.m. "Lifestyle Evangelism" film series.

Tuesday, August 13

- 7:00 a.m. Pastors' Wives Breakfast.
- 8:00 a.m. "Lifestyle Evangelism" film series. Conference Choir Rehearsal.
- 9:00 a.m. Moderator's Address.
- 10:00 a.m. Business Session.
- 12:00 noon Ashland Theological Seminary Luncheon.
- 2:15 p.m. Workshops.
- 3:30 p.m. Auxiliary Sessions.
- 7:30 p.m. Worship Service. Speaker, Dr. Haddon Robinson. Fellowship following at Joel's Place.
- 9:00 p.m. "Lifestyle Evangelism" film series.

Wednesday, August 14

- 8:00 a.m. "Lifestyle Evangelism" film series. Conference Choir Rehearsal.
- 9:00 a.m. Inspirational Hour with Dr. Haddon Robinson.
- 10:00 a.m. Business Session.
- 12:00 noon W.M.S. Luncheon. Men and Boys' Picnic.
- 2:15 p.m. Workshops.

- 3:30 p.m. Auxiliary Sessions.
- 7:30 p.m. Worship Service. Speaker, Dr. Haddon Robinson. Fellowship following at Joel's Place.
- 9:00 p.m. "Lifestyle Evangelism" film series.

Thursday, August 15

- 8:00 a.m. "Lifestyle Evangelism" film series. Conference Choir Rehearsal.
- 9:00 a.m. Inspirational Hour with Dr. Haddon Robinson.
- 10:00 a.m. Business Session.
- 12:00 noon World Relief Luncheon.
- 2:15 p.m. Crusader Review.
- 3:30 p.m. Auxiliary Sessions.
- 5:15 p.m. Missionary Dinner. Speaker, Rev. Robert Dillard.
- 7:30 p.m. Worship Service. Speaker, Dr. Haddon Robinson. Fellowship following at Joel's Place.
- 9:00 p.m. "Lifestyle Evangelism" film series.

Friday, August 16

- 8:00 a.m. Organizational Meetings for General Conference Committees. "Lifestyle Evangelism" film series.
- 9:00 a.m. Inspirational Service. Speaker, Rev. Dennis Wilson, Pastor, Hillcrest Brethren Church, Dayton, Ohio.
- 10:00 a.m. Business Session.
- 12:00 noon All Conference Luncheon sponsored by the Board of Christian Education. Challenge by Moderator-Elect George Solomon.

Business and Elections

Business will be conducted from 10:00 to 11:45 on Tuesday through Friday mornings of Conference week. Delegates to the Conference will elect officers and board and committee members; hear reports from the boards, committees, and ministries of the denomination; and take care of other business.

The General Conference Nominating Committee has prepared the following slate of nominees for Conference offices. All elections are for three-year terms.

Moderator-Elect

Warren K. Garner, professor of education and director of education at Manchester College. Member of the North Manchester, Ind., First Brethren Church, where he is a Sunday school teacher and deacon. Education:

A.B. from Manchester College, M.S. from Indiana University, and Ph.D. from Claremont Graduate School.

Steve Williams, attorney in Ft. Wayne, Ind. Member of the Roanoke First Brethren Church and moderator of that congregation. Member of the Board of Directors of Shipshewana Retreats and of the Brethren Benevolent Board. Education: Undergraduate and law degree from Indiana University.

Secretary

Vera Shultz, former teacher of secretarial science. Member of the Berlin, Pa., Brethren Church where she is a Sunday school teacher and active in WMS. Served as secretary of the Pennsylvania District for three years.

Norma Waters, wife of the pastor of the Mt. Olive Brethren Church, McGaheysville, Va. Before moving to Virginia, she served the Ashland Park Street Brethren Church as deaconess, assistant treasurer, Sunday school teacher, and WMS officer. She also served as secretary of the Ohio District Conference in 1984, and as General Conference assistant secretary in 1980-81.

Assistant Secretary

Marjorie Bennett, pastor's wife and has served as church office secretary. Member of the Bloomingdale Community Brethren Church where she has been involved in many local roles in Christian education and missions.

Lee Ann Smith, pastor's wife and a member of the Cameron, W.Va., First Brethren Church. Active as church secretary and a member of
(continued on next page)

National Laymen's Sessions

Mr. Leonard C. Albert, chairman of the Evangelical Churchmen Commission of the National Association of Evangelicals and secretary of Lay Affairs for the National Office of Lay Affairs for the Church of God, Cleveland, Tenn., will be the inspirational speaker and resource leader for the National Laymen's Organization



Mr. Leonard C. Albert

sessions at General Conference.

Albert, who is also author of a

booklet entitled *Opportunities in Lay Ministries*, will speak during the Tuesday and Wednesday afternoon Laymen sessions. In addition, he will lead two Laymen-sponsored workshops — "Opportunities in Lay Ministry" on Tuesday afternoon, and "Lifestyle Evangelism" on Wednesday afternoon.

Both workshops will be of interest to women as well as to men.

The annual men and boys' box lunch will be held at noon on Wednesday on the Ashland Theological Seminary lawn. Bryan Bontrager will present a juggling act during the meal, and James Menninger, director of religious affairs at Ashland College, will bring a message.

Other events planned for the Laymen sessions include a memorial service on Wednesday afternoon; project ingathering both Wednesday and Thursday afternoons; and an inspirational message by Steven McPherson, an Ashland Theological Seminary student, on Thursday afternoon. The theme for the week is "Be Ye Doers of the Word" (James 1:22).

National WMS Sessions

The Woman's Missionary Society sessions and luncheon at Conference will look at the practical aspects of the General Conference theme, "Putting Into Practice What You Know." Mrs. Pauline Benshoff will lead the daily devotions, covering three major areas: "Deepening My Love for God"; "Depending Upon His Love for Me"; and "Developing My Love for His Family."

In addition to this daily focus on the theme, WMS sessions will include President Donna Stoffer's challenge on Tuesday, a memorial service on Wednesday, and the Thank Offering and installation of officers on Thursday.

The big day in the week will be Wednesday. On that day the Women's Fellowship Luncheon, sponsored by the WMS but open to

all women attending Conference, will be held at noon, with the WMS-sponsored workshop immediately following. The luncheon program will center on "Demonstrating My Love for Others" and will include the annual Project

Offering Ingathering and an introduction to the WMS "Care/Share" workshop. All women planning to attend this luncheon *must* send in advance registrations. (See registration form in last month's *EVANGELIST*, pp. 17 & 18).

Ministerial Association

Sessions of the National Brethren Ministerial Association will be directed toward providing encouragement and inspiration.

Elder James R. Black, executive director of the Missionary Board, will present "A Pastoral Challenge" at the opening session on Tuesday. On Wednesday, the association's secretary-treasurer, Elder Gerald Barr, pastor of the

Sarver, Pa., Brethren Church, will give a devotional message. And on Thursday, the assistant secretary-treasurer, Elder Richard Craver, pastor of the Maurertown, Va., Brethren Church, will speak.

One of the main items of consideration during the group's business sessions will be a revised constitution for the association. A time for sharing is also planned.

Nominees for Offices

(continued from previous page)

the Christian Education Board. At the denominational level, she serves as chairperson of the General Conference Goals Committee. She attended Anderson College and Ashland Theological Seminary.

Assistant Treasurer

J. Michael Drushal, Director of Computer Information Systems at Ashland College. Member of the

Ashland Park Street Brethren Church; has served in various churches as Sunday school teacher, choir member, treasurer, and deacon. On the denominational level, he served as General Conference treasurer in 1975-76. He has a B.S. from Ashland College and an M.B.A. from the University of Akron.

Judith Gentle, public school teacher from Ashland, Ohio. Member of the Ashland Park Street Brethren

Church, where she serves as a member of WMS, on the Ministry of Christian Education, and as a deaconess. At the denominational level, she serves as General Conference manager for The Brethren Church and as assistant secretary to the General Conference Executive Council. She has served as vice president of the National WMS for the past 7 years. She holds a bachelor's degree in education from Ashland College.

The BYC Convention

The 1985 BYC Convention will be a blend of all that has been popular in past years — plus a **new** approach to workshops. Under the guidance of BYC Moderator Mark Robison, a schedule has been developed that will give BYC members a full week of study, fellowship, and business.

Monday the youth will get their Convention under way with a **Youth March** into the evening session of the adult General Conference. Moderator Robison will lead the youth, and, as part of the evening's program, bring remarks to the assembled adults and youth.

Tuesday will probably be the highlight of the week, when the Convention moves to Camp Bethany for the day. Following the Youth Moderator's address at an early morning business session, and the adult Moderator's address, the youth will board buses and set off for a day of recreation and of renewing acquaintanceships. The day will conclude with a fireside devotional session led by the new Brethren Youth Director, Mitch Funkhouser.

Workshops will begin on Wednesday — using a new format developed by Moderator Robison. Three leaders — Denny Wilson, Mike Gleason, and Archie Nevins

— will present seminars on the influences, pressures, and reactions young people are experiencing in today's volatile world. Then later in the day there will be an opportunity for two-way feedback on the seminar presentations. Finally, a third session on Thursday will provide a follow-up to the discussion on each of the three subjects.

A concert on Wednesday will feature **The Hitches**, a group whose music combines the contemporary sound popular with today's youth with lyrics that maintain the integrity of the gospel message. The Hitches were selected for this concert by the BYC Council last fall after the Council listened to demo tapes submitted by several groups interested in performing at the Convention.

Morning devotions on Wednesday, Thursday, and Friday will be brought by Jim Miller, a Brethren pastor and former BYC Moderator.

BYC Communion and a campfire on Thursday evening will be the spiritual highlight of the week. Elder Keith Hensley will conduct



The Hitches will give a concert on Wednesday.

the Communion service, assisted by selected youth who will serve as deacons and deaconesses.

Of course, business sessions will be part of the Convention as well. An early start will be necessary because of the day at Camp Bethany. The first business session will be held Monday at 4:30 p.m.

Two sessions during the Convention will require paid admission: the day at Camp Bethany and the Wednesday concert. The ticket prices will be included in the registration for the Convention — or tickets may be purchased separately early in the week at the BYC registration desk.

Registration information was sent to registered BYC members, youth advisors, and pastors in June.

Programs for Children

Two children's programs are planned for Conference week. Children from 2 1/2 years old through grade 3 may attend the Ashland College Montessori School, coordinated by Mrs. Sally Telego. Junior youth who have completed the 4th, 5th, or 6th grade will meet daily at Park Street Brethren Church for a program coordinated by Mrs. Sheila Gleason.

Hours and rates for the programs and a registration form were printed in the June EVANGELIST (pp. 17 & 18).

It is recommended that children wear comfortable play clothes and shoes and bring swimsuits and towels, since swimming is planned for both age groups. Sack lunches will be provided at noon.

Children attending the Montessori School will participate in learning centers in a disciplined environment. The program will be enhanced with Christian education emphases based on the Conference theme and James 1:22. Children should bring toothbrushes labeled with their names.

Mornings of the program for junior youth will include concentrated Bible input based on the Conference theme, using a learning-center approach. Early afternoons will be used for outdoor games and special activities, including local tours (e.g., Archway Cookies) and swimming. Late afternoons will be spent relaxing while viewing quality videos appropriate for this age group.

No daytime nursery will be offered for children under 2 1/2, but a cribroom will be open during the day. A nursery will be available during the evening sessions at \$1.00 per hour per child for pre-school children only.

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren

Should Christians Rock? No!

In response to the recent article "Should Christians Rock?" by Brad Hardesty [May issue, p. 15], I should like to refer first to another article in another publication. The February 15 issue of *Christianity Today* (pp. 45-47) contains an article bearing the headlines: "A Christian 'Heavy-Metal' Band Makes Its Mark on the Secular Music Industry." The band is Stryper — and two pictures accompany the article. No matter how Christian their lyrics, they do not *look* like Christians, and I feel safe in saying they do not *sound* like Christians. A more recent issue of *Christianity Today* (April 19, p. 14) quotes several letters commenting on this article (none favorable). One sentence from one letter effectively expresses my own thoughts: "Our missionaries bringing the gospel to the world do not dress up as witch doctors to convert the natives."

The article does not state whether that band performs in churches; it refers only to their nightclub performances, their recordings (59 albums certified platinum — i.e., one million copies each), and their possible Christian impact on *unchurched* youth. This is hard enough to understand — yet, the issue addressed by Brad Hardesty is (at the end of his first paragraph), "should rock music be a part of the *church's* music?" (italics mine).

I say emphatically NO. I honestly believe that if I were attending a church that introduced rock music (even if only as part of its youth program), I would change churches. I do not regard this as stubborn prejudice on my part; I think immediately of Romans 12:2 — "and be not conformed to this world, but be ye transformed by the renewing of your mind . . ." How is it possible to proclaim the Lord Jesus Christ with a method that smacks so much of "the world, the flesh, and the devil"?

I am open to the fact that God can, and does, use various styles of music. And I am well aware that down through the centuries, styles in Christian music have to a significant degree followed the trends and styles in popular music. . . . As I tune in my favorite Christian radio station, I can't help noting that many of the instrumental arrangements of hymns used definitely resemble the *better* popular music of

the 40's. With all due respects to John Peterson, much of the *music* from his Christmas and Easter cantatas would be quite at home in a Broadway musical. Many cantatas being published today are full of syncopated rhythms, and the accompanying tapes, heavy on percussion, are close to dance-floor style. I personally find these trends objectionable — but apparently they are accepted in many Bible-believing churches. But I do not believe that rock music will *ever* be accepted as church music; it is *too strongly identified* with drugs, illicit sex, violence and rebellion.

I strongly object to the premise that the *lyric content* of any song is all that

needs to be examined, and that all musical styles are acceptable. Both must be considered. A case in point: *Turkey in the Straw* is an interesting tune and I like it — but giving it sacred lyrics (or putting sacred lyrics to a tune that resembles it) does not make it fit for church use. The musical style is entirely too suggestive of other settings and other activities.

I don't recall who said, "What you are speaks so loud that I cannot hear what you say." This is obviously lifting it out of its original context — but I can express my feelings toward rock musicians in church by paraphrasing as follows: Your appearance and your sound are so un-Christ-like (and so loud!) that I cannot hear your Christian message."

MARGARET LYON FOX
Hartville, Ohio

Public Prayer

The Bible tells us to pray — to give thanks, to pray in your closet, to pray without ceasing, and Jesus gave us the Lord's Prayer. We are told that our very spirits make intercession for us.

Praying in public perhaps was not thought of as highly as the secret prayer because of those who prayed thus to gain the esteem of men; nevertheless, I have learned much

about praying from devout people praying in church.

I often think how indebted I am to the good people of the Stockton First Brethren Church for their prayers. I am especially remembering Rev. and Mrs. Charley Johnson, Rev. and Mrs. Cecil Johnson, Brother Harold Wolfe and Florence and Bill and Ruth Rench. Their prayers were thankful, reverent, loving, unpretentious, filled with faith and sincerity.

MARY HARPER
Phoenix, Ariz.

Youth Potential

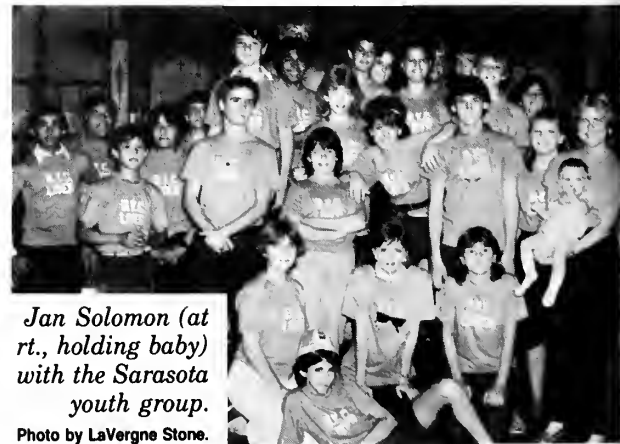
Everyone seems to be talking about "a new generation" these days. Although I am finally old enough to realize that each era would have us believe they are "it," I also recognize that things appear to come in cycles.

I was in grade school when I first became aware of an exciting organization known as "the youth group," and I could hardly wait until junior high school, when I, too, would be allowed to join. Since that time, I have noticed that all youth groups seem to grow in phases. Large attendances are usually followed by a period of slack, when everyone seems to go off to college, and it's time to start over again.

As the new Sarasota Summer Youth Director, I found

myself in that "start-over" position, but it didn't take long for me to discover that new generation, just waiting for its turn to blossom. My prayer for the future is that all of our churches may come to realize the full potential that lies within our greatest resource — our youth.

JAN SOLOMON
Sarasota, Fla.



Jan Solomon (at rt., holding baby) with the Sarasota youth group.

Photo by LaVergne Stone.

ATS 1000

ATS 1000 was an exciting campaign launched in November 1982 as an attempt to recruit 100 individuals who would give a total of \$1,000 over a four-year period to an endowed scholarship fund for Ashland Theological Seminary students. Today, two and one-half years into the campaign, we are nearing our goal. A total of 99 commitments of \$1,000 have been received from 84 individuals and one church.

Anyone interested in investing in the training of men and women for ministry can join ATS 1000. Several options for giving are available, including: one-time gifts, annual, quarterly, or monthly. If you would like to be part of this exciting venture, write to Dr. Fred J. Finks, Vice President, Ashland Theological Seminary, 910 Center Street, Ashland, Ohio, 44805.

ATS 1000 Members

Owen and Ardis Alderfer
Anonymous
Anonymous
Anonymous Alumni
Doyle and Marge Baum
Eugene and Peggy Beekley
Richard and Mary Ellen Best
Doug and Debbie Boquist
(In memory of John and Hazel Weaver)

Warren and Helen Bowman
Fred and Carolyn Brandon
Ross and MaryLouise Briner
Dorothy Carpenter
David and Carolyn Cooksey
William and Helen Cooksey
Jerry and Roberta Covington
Jacob and Kathryn Cripe
Elmer and Annabelle Cripe
Wayne Deets
William and Sharon Denaway
Jerry and Janet Durham
Homer and Margaret Ebersole
Howard and Arwillia Emmons
Alyson and Jonathan Finks
Fred and Holly Finks
Harry W. Finks
Lee and Alice Finks*
Louis Finks
Michael and Lynn Finks
Austin and Josephine Gable
Joseph and Audrey Gilbert
Michael and Shelia Gleason
Ken and Dotie Goss

Archibald Grierson
Evelyn Hanna
(In memory of Edward J. and Flossie Meyer)

O.B. and Lucille Harding
Elizabeth Hepner*
Gladys Hineman
(In memory of Mr. and Mrs. Charles Hineman)

Steve and Anita Hollowell
Owen and Florence Horn
Devon Hossler
Ralph and Lois Hutzell
Marjorie Ingman
Wan and Concha Jee
T. Ray and Ella Mae Johnson
Dr. Ray Johns
Robert and Julie Keller
Robert and Dolores Keplinger
Ida Kimmel

Marjorie Kimmel
(In memory of Dr. and Mrs. Willard A. Price)

Lorraine Lentz
(In memory of Dr. Emmert C. Lentz)

Dale and Marjorie Long
Virgil and Marjorie Meyer
Winifred Millat
(In memory of Frank Morrison)

William Musser
(In memory of William J. Musser)

Howard and Dorothy Nelson*
Vaughn and Cindy Nickell
Northgate Community Church

Jack and Dodi Oxenrider
Warren and Marjorie Peoples
Harold and Dorothy Real
Russell and Edith Rodkey*
Jeff and Joann Seaman
Jerry and Sandy Seiler
(In memory of Kenneth and Vada Seiler)

Al and Bunny Shifflett*
John and Jeanie Shultz
Joseph and Doris Shultz
Timothy and Patricia Shultz
William and Vera Shultz
Owen and Doris Smith
(In memory of Node Doggett)

George and Betty Snyder
John and Patti Steiner
Ruth E. Stoddard
Thomas and Donna Stoffer
Russell Subjinski
Jack and Dorothy Topping*
Weir Tritch
Donald and Kathryn Ulery
Art and Judy Wadding
Earl and Anna Walker*
(In memory of Laura Walker Bird)

Ken and Linda Walther
Wayne and Caryl Wagoman*
Bert Wildner
Steve and Sharon Williams
(In memory of Rev. and Mrs. Samuel Henderson and Bertha)

Elton and Alice Whitted
Gordon and Ruth Zimmerman

*Multiple Units



Photo courtesy of The Elkhart Truth

Elkhart First Brethren Dedicates New Church Building on June 9th

Elkhart, Ind. — More than 225 people crowded into the sanctuary and overflowed into the foyer of the new Elkhart First Brethren Church building on Sunday afternoon, June 9, for the dedication service of the new facility.

Dr. Arden Gilmer, this year's General Conference Moderator, presented the dedicatory address for the service, which was led by Elkhart Pastor Daniel Grey. Rev. Mark Baker, minister of music for the Elkhart church, gave the call to worship and the prayer of thanksgiving; Rev. James Vandermark read Scripture; and Rev.

Paul Tinkel offered the prayer of dedication. Rev. and Mrs. Kenneth Hunn presented special music, and Mrs. Marilyn Loucks played the prelude.

During the morning service on that same day, a cornerstone-laying ceremony was held, with Elkhart moderator James Randall exhibiting and depositing articles in a receptacle, Steve Estep placing the receptacle in the cornerstone, and William Berkey and Ivan Eash laying the stone.

The new brown-brick church building is located in a fast-growing residential area on the southeast side of Elkhart, approximately one mile east

of the former church building on Middlebury Street. The structure includes a 180-seat sanctuary, educational space, offices, and a combination fellowship hall and gymnasium. All rooms are on one floor and accessible to the handicapped.

Construction of the new building was made possible when the Elkhart Church sold the building on Middlebury Street to another congregation, Life Tabernacle. The Life Tabernacle congregation paid \$345,000 and also gave the Elkhart Church the 8.9 acre of land on which the new building is located.

The new facility offers the Elkhart congregation better use of space, significant energy savings, and opportunities for future expansion.

Milledgeville Honors Pastor, Wife With Surprise Appreciation Party

Milledgeville, Ill. — Members of the Milledgeville Brethren Church gave a surprise party on Sunday evening, April 28, to show their appreciation for their pastor, Rev. George Solomon, and his wife, Jessie.

Moderator Neil Beveroth emceed the program of songs by the primary class, group singing, a poem, and testimonials by members of the church.

A cash gift was given to the Solomons by the congregation and a trip to Israel by several individuals within the church.

A cake, baked and beautifully decorated by Mrs. Harold Newendyke, and other refreshments were served fol-

lowing the program.

Rev. Solomon has pastored the Milledgeville Church since 1979. During his 34 years in the pastoral ministry he has also served the Gretna, Hagerstown, Louisville, Ashland Park Street, and Derby Brethren congregations. Pastor and Mrs. Solomon are the parents of eight children, one of whom (Leroy) is also a Brethren pastor.

— reported by
Lorraine J. Haugh



Rev. and Mrs. George Solomon.

Photo by Larry Pettinger



Rev. Ingraham (r.) receives his degree from Ashland College and Seminary President Joseph R. Shultz, as Prof. Jerry Flora (2nd l.) and Seminary Vice President Fred Finks share in the occasion.

Rev. M. Virgil Ingraham Receives Honorary Doctor's Degree From ATS

Ashland, Ohio — Rev. M. Virgil Ingraham received an honorary doctor of humanities degree from Ashland Theological Seminary June 1 during the seminary's commencement ceremonies.

He was presented the degree in recognition of his outstanding service as pastor, national leader in missions, and Christian family man.

Rev. Ingraham is well-known in The Brethren Church for his 21 years of service as General Secretary (title later changed to Executive Director) of the national Missionary Board, from which he retired last December. Dur-

ing those years the Missionary Board began new mission work in India, Colombia, Malaysia, and Mexico, and assisted in the establishment of 31 new churches and the relocation of nine others.

During his early adult life, Ingraham pursued a career in the business world, working for 16 years in business administration and accounting. During those years, however, he was also involved in the work of the church, serving twice as assistant pastor of the Manteca, Calif., Brethren Church and twice as pastor of the Stockton, Calif., Brethren Church, all

on a self-support basis.

Then in 1956 he received a call to pastor the First Brethren Church of Nappanee, Ind. He spent seven years in fruitful ministry at this large and growing congregation. It was during this period that he first became a part of the Missionary Board, becoming a board member in 1957, later elected vice president, then president in 1961. He resigned this position in August 1963 to become General Secretary of the board.

In addition to his service as a pastor and with the Missionary Board, Rev. Ingraham has served The Brethren Church in various other capacities — as a trustee of Ashland College, Director of Riverside Christian Training School, General Conference Moderator, and on various boards and committees.

Beyond The Brethren Church he has served as a member of the National Association of Evangelicals, on the Executive Committee of the Evangelical Foreign Missions Association, and as a director of Evangelical Missions Information Service.

On June 14, 1941, Virgil married Alice N. Larson. They are the parents of four children: Joann, a trained teacher, active homemaker, and wife of a medical doctor; Evelyn, also a trained teacher, homemaker, and actively involved in the work of a Presbyterian church in Louisville, Ky., where her husband is the senior pastor; Daniel, a medical doctor; and Ruth, a teaching nurse on the faculty of Ashland College.

Southeast District Youth Enjoy Various Activities At Spring Youth Rally

Mathias, W.Va. — Fifty-three youth and eighteen adults enjoyed a variety of activities April 13 at the Spring Youth Rally of the Southeastern District, held at the Mathias Brethren Church.

To begin the day's program, Janie Eayres, secretary of the district Board of Christian Education, assisted by other members of the board, told the youth about four members of a certain youth group who were faced with a job that needed to be done. Alas, it seems that in this youth group Everybody blamed Somebody when Nobody did what Anybody could have done.

Next the youth learned about four "Me's" in a youth group who were asked to perform the same task. Their responses were, "Who, Me?" "Why

Me?" "Not Me!" and "Count on Me!"

Rev. Robert Keplinger then introduced the group to a special family he had brought along — namely, the "Tator" family. After apologizing for the absence of sister "Hesi Tator," who couldn't make up her mind whether or not she wanted to come, Rev. Keplinger acquainted the group with the rest of the family members present.

The youth got into the action in the next activity, as they divided into five buzz groups to share their thoughts concerning (1) good things your youth group does; (2) problems your youth group faces; (3) ideas for future youth rallies; and (4) ideas for youth conference programs. Many eye-opening ideas and suggestions resulted from these discussions. These were written down and will be studied and implemented by the district Board of Christian Education.

Following a lunch break, the youth reconvened and were entertained and

inspired by "Auntie Gladys" Snyder, a senior citizen who shares her Christian testimony with others by literally "clowning around" (with a clown face and costume).

To conclude the rally, the group traveled to Camp Pinnacles for a tour of the site of the 1985 Southeastern District church camp.

— reported by Janie Eayres

Retreat for Men and Boys Attracts Large Turnout

Mineral Point, Pa. — Seventy-eight men and boys of the Pennsylvania District enjoyed a retreat May 17 and 18 at Camp Peniel.

Activities included fishing, skeet-shooting, and softball, as well as devotional times.

This was the largest turnout for the annual retreat in several years.

— reported by James I. Mackall

Overflow Crowd at Berlin Surprises Pastor Mills With Appreciation Day

Berlin, Pa. — It looked like Easter Sunday during the morning worship service May 19 at the Berlin Brethren Church, when approximately 400 church members and friends crowded into the sanctuary for a surprise appreciation day service for Pastor Ralph E. Mills.

The service began as usual, with Rev. Mills giving the invocation and leading the congregation in praying the Lord's Prayer. But then Berlin moderator Ellis Kimmel interrupted the service to tell Rev. Mills what everyone else knew and to welcome Rev. Mills' family and other special guests into the service. Rev. Mills was then asked to take a seat in the congregation, and Moderator Kimmel took charge of the service.

Instead of the usual children's story by Rev. Mills, the children took charge of this part of the service, presenting



Rev. Ralph and Miriam Mills (r.) with Berlin moderator Ellis Kimmel (l.) and Rev. Doc Shank.
Photo by Robert Brant.

the pastor a huge lollipop (for all the little lollipops he had given them), smiles, kisses, and a group picture of themselves. Special music was shared by the junior and senior choirs and the senior bell choir. And Rev. Doc Shank, a close friend of Rev. Mills since the

two were teenagers, gave the sermon. Following the worship service, approximately 380 of Rev. Mills' friends joined him for a catered dinner at the Berlin Community Building. Following the meal, Ronald Bockes emceed a program which included special music by Rick Kimmel, by Gary Mills and Beverly Mills Kreeger (Rev. and Mrs. Mills' two children), and by the Berlin youth group; testimonials by M. Geneva Altfather, Rev. Robert Hoffman, and Kay Winfield; and presentations of gifts.

Among the numerous gifts presented to Rev. and Mrs. Mills were a shirt made out of money, a toy box full of joke "toys" from the youth, two \$100-bills, a gold watch, \$500 worth of traveler's checks, and a \$2,000 C.D.

Rev. Mills has served the Berlin Church since October 1, 1956 (the longest term of service at one church of any pastor currently serving a Brethren congregation). Before coming to Berlin he served the Uniontown Pa., (1949-52) and the Pittsburgh, Pa. (1952-56) Brethren churches.

Roger Stogsdill Ordained June 2 at Tucson Church

Tucson, Ariz. — Roger Stogsdill was ordained an elder in The Brethren Church, and his wife, Kimberly, was consecrated as the wife of an elder on June 2 at the Tucson First Brethren Church.

Dr. Dale Stoffer, pastor of the Smoky Row Brethren Church of Columbus, Ohio, presented the message during the afternoon ordination service. Other Brethren elders participating in the service were Rev. Clayton Berkshire, Rev. Francis Berkshire, Rev. William Curtis, Rev. Clarence Stogsdill, Rev. Robert Mitchell, and licensed minister Kathy Mitchell.

Special music for the service was provided by Nancy Dreyer and by the Tucson Bell Choir, and Nancy Dreyer also played the organ prelude.

Roger O. Stogsdill, son of Rev. and Mrs. Clarence Stogsdill, was born November 9, 1955, in Ashland, Ohio. In 1963, the Stogsdill family moved to Tucson, where Roger lived until he completed college.

At nine years of age, Roger accepted Christ as his Lord and Savior and joined the First Brethren Church of Tucson. Then in 1977 he committed his life to full-time Christian service. Roger is a graduate of Rincon High School in Tucson. He attended Pima Community College and the Univer-



Rev. and Mrs. Roger Stogsdill

sity of Arizona, receiving a B.A. degree from the latter in August 1981. He also attended Ashland Theological Seminary, receiving a master of divinity degree from that institution in May 1984.

While in seminary Roger served as a pastoral intern at the Tucson First Brethren Church during the summer of 1982 and at the Chapel in the Hills Baptist Church during the summer of 1983. During the 1982-1984 school years, he and his wife, Kimberly, whom he married on August 28, 1982, served as youth leaders in the Smithville, Ohio, Brethren Church. Kimberly is the daughter of Mr. and Mrs. Rollin E. Cook of Tucson and a 1976 graduate of Palo Verde High School.
(next column)

The Stogsdills now live in Columbus, Ohio, where Roger serves as associate pastor in the Smoky Row Brethren Church, receiving on-the-job training in church planting, which he is putting to use in the establishment of the Scioto Brethren Fellowship in a Columbus suburb.

Papago Park Member on Teaching Mission to Japan

Tempe, Ariz. — John C. Berkshire, a member of the Papago Park Brethren Church in Tempe, is teaching conversational English in Tokyo, Japan.

Berkshire began his one-year mission to Japan in February, following a consecration service at the Papago Park Church on February 9. He is serving with the Language Institute For Evangelism (LIFE).

Since conventional evangelistic approaches have had limited success in Japan, LIFE seeks to capitalize on the desire of the Japanese people to learn English. The organization participates with local Japanese evangelical churches in sponsoring English-speaking activities, such as conversation classes, Bible studies, and camps, using these as springboards for sharing Christ.

John is the son of Rev. Francis and Dorothy Berkshire of Scottsdale, Ariz. He is a 1984 graduate of Northern Arizona University, where he received a degree in photo-journalism.

Empty Pews Welcome Johnstown Pastor On Surprise Pastor Appreciation Day

Johnstown, Pa. — When Pastor Don Wagstaff entered the sanctuary of the Johnstown Second Brethren Church on Sunday, May 19, for the morning worship service, he was welcomed by empty pews.

Just prior to this, while Pastor Wagstaff was out of the room and as the organist played as usual, the congregation had quickly and quietly fled to the basement. According to organist Tom Grove, when the pastor came in and saw the empty sanctuary, he was stupefied.

Church moderator Tim Hamel immediately escorted Pastor Wagstaff to the basement, where he was greeted by shouts of "Surprise!" As the pastor's wife, Sandy, their daughter Jody, and two grandsons arrived, there were more greetings and an announcement that this was "Pastor-Wife Appreciation Day." The pastor and his wife were then led to seats of honor, and vice-moderator Leroy Boyer presented Mrs. Wagstaff a corsage and Rev.



Photo by Tim Hamel.

Rev. Don and Sandy Wagstaff.

Wagstaff a boutonniere.

In the program that followed, four of the youth — Vicki Boyer, Lori Kolesar, and Matt and Mark Hamel — read Scripture, led in prayer, and read a poem about a pastor's wife. Pastor Wagstaff, who takes a lot of kidding about his singing ability, was then

told that he was going to sing a duet of his favorite hymn ("How Great Thou Art!") with Esther Boyer. Like a good sport, the pastor complied.

Moderator Tim Hamel next emceed a "roast" of the pastor. This included some funny incidents in the pastor's life, which his daughters, Jody and Mindy, had shared with Hamel. A poster made up of candy bars that told a tale was read and presented to the Wagstaffs, banners were unrolled and placed around the room, and each person was given an opportunity to share a word of praise or a funny incident.

The congregation then presented Pastor Wagstaff a Dake Reference Bible and the pastor and his wife a "love gift."

Following the opening of gifts, the congregation invited the Wagstaffs and others present to share in a carry-in lunch, which up to that time had been kept in cars to complete the surprise.

Pastor Wagstaff has served the Johnstown Second Brethren Church since September 1981. Prior to that he was pastor of the Roann, Ind., First Brethren Church.

— reported by Kay Miller and Ruth Ely

Indiana District Conference Convenes For Inspiration and District Business

Shipshewana, Ind. — Messages by District Moderator-Elect Ralph Gibson and General Conference Moderator Arden Gilmer were two highlights of the Indiana District Conference held June 6-8 at the Brethren Retreat Center.

Speaking on the conference theme, "Walk in the Newness of Life" (Rom. 6:4), Rev. Gibson challenged his listeners to a new vision. "In order to accomplish our goal, we will need to walk in newness of life because our old way of life is not working," he said. "We need to take a new direction. Past attitudes and actions are producing a church of declining membership."

Concerning this problem of declining membership in the district, which is largely due to roll revision, Rev. Gibson said, "Instead of revising our rolls, [let us] seek to bring these people back into fellowship with the Lord. That is our role and function." Rev. Gibson specifically recommended that each church in the district commit itself to a 10 percent growth rate in 1985. (This recommendation was later adopted by the Conference.)

"Abiding in the Vine (Christ)" was the theme of General Conference Mod-

erator Arden Gilmer's message. There is no newness of life without abiding in Christ, Dr. Gilmer said. Abiding in the "Vine" involves having an intimate, mystical relationship with Christ. It also means abiding in His word by "Taking it in," "Thinking it over," and "Living it out." And finally it means abiding in His love by keeping His commandments.

A conference highlight of a different kind was a skit, "Death of a Society," presented during the Friday WMS session. District WMS president Dolly Zerke played the part of the dead WMS group. She was visited by a succession of mourners, many of whom had done little to keep the society alive but who expressed considerable grief at its demise. Periodically the corpse would rise up to make sarcastic comments about what was transpiring, to the delight of the audience.

A total of 196 delegates (148 lay, 48 ministerial) registered for the business session on Saturday. Moderator-Elect Gibson presided over the session in place of Moderator Fred Horn, who was unable to attend for reasons of health.

Business items of note included:

— A recommendation to reorganize the district executive committee passed. The committee will now consist of secretary, treasurer, and statistician, each serving two-year terms; moderator, moderator-elect, and past moderator; and the chairman of each district board.

— A recommendation to implement a unified budget in 1986 also passed.

— A recommendation to employ a part-time administrative secretary for the district failed.

— Conference delegate fees were increased from \$1.50 to \$3.00.

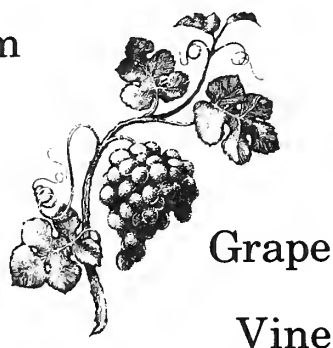
— The district apportionment was increased from \$16 to \$17.

— Next year's conference was set for June 12-14 at the Brethren Retreat Center.

Elections resulted in the following officers: moderator-elect, Rev. Ronald L. Waters; secretary, Rev. Mark Baker; treasurer, Rev. Alvin Grumbly; and statistician, Mr. Gene Geaslen. Rev. Ralph Gibson, this year's moderator-elect, becomes the new moderator.

Special recognition was given to Rev. Austin Gable during the conference. He was presented a plaque by Brethren Retreat Director Ken Van Duyne in recognition of his nine years of service on the board of directors of the Brethren Retreat Center.

From
The



Grape
Vine

Rev. William Kerner, director of pastoral ministries for the Brethren Church, underwent gallbladder surgery on June 5. He returned to work on June 14 and continues to make a good recovery.

The Papago Park Brethren Church of Tempe, Ariz., surprised Pastor Robert Mitchell and his family with a ham dinner on Sunday, April 28, following the morning worship service in observance of "pastor appreciation Sunday."

Mrs. Dorothy Leidy, secretary to the president of Ashland College, retired June 14 after 27 years of faithful service. In 1958, Mrs. Leidy began working in the college business office. The following year she became the president's secretary, first for Dr. Glenn L. Clayton, later for Dr. Arthur L. Schultz, and the last six years for Dr. Joseph R. Shultz. Mrs. Leidy and her husband, Richard, are members of the Ashland Park Street Brethren Church. Mr. Leidy is chairman of the radio/television department at Ashland College and director of radio/tv operations.

Several members of the Newark, Ohio, Brethren Church gave disaster assistance after two tornadoes cut a 35-mile-long path of destruction ten miles north of Newark on May 31. Eight Brethren youth members spent a day cleaning up debris at one of the rural residences, and four women and two youth spent a day babysitting at a disaster assistance center set up in a rural high school.

Youth of the Derby, Kans., First Brethren Church have been busy recently. They held services at a retirement apartment complex, and also led an evening service at the church, providing special music, giving devotions, and putting on two plays. In addition, they hosted a spaghetti dinner, "A Touch of Italy," for the church and community. And they attended concerts by Steve Green and Cynthia Clawson in Wichita.

Rick Dunwoodie, a member of the

West Alexandria, Ohio, First Brethren Church, placed second in the state (Ohio) finals of the high jump with a jump of six feet, eight inches.

The Masontown, Pa., BYC group held its public service June 9 during the morning worship hour, with 13 youth participating. Then on June 16 the BYC group hosted a "Calendar Party," which included a covered-dish dinner followed by a program.

John H. Lichty was honored recently as "Servant of the Year" by the Falls City, Nebr., First Brethren Church for his many years of faithful service to Christ and the church as Sunday school teacher and superintendent, church moderator, deacon, trustee, and choir member. In addition to his work in the local church, Lichty served on the Midwest District Mission Board and was an Ashland College trustee for 30 years. The Falls

Roanoke Organist Honored For 50 Years of Service

Roanoke, Ind. — Lorena Zent was honored April 14 for her 50 years of service to the Lord and to the Roanoke First Brethren Church as organist.

The Roanoke congregation surprised Lorena with a corsage and a gift to show appreciation for her contribution of music to the church's worship services over the past 50 years.

Lorena began her musical service as a young teen by playing the piano for Sunday school and worship services.

City Church presented Mr. Lichty glass etching of the church building.

The First Brethren Church of Cameron, W. Va., had a special service on April 21 in celebration of the 35th anniversary of the dedication of its sanctuary. Rev. Gerald Barr, moderator-elect of the Pennsylvania District, gave the message during the service, and Rev. St. Clair and Pauline Benschoff presented special music.

Linda Ebert and Bill Shafer, both members of the Ashland Park Street Brethren Church, were winners in a gospel music talent search conducted by Danny Gaither, former lead singer with the Bill Gaither Trio. As winners, they received \$2,000 in studio time at Pinebrook Recording Studio in Alexandria, Ind., consultations with a producer and arranger, and an appearance on a Christian television show, "Turning Point."



Lorena Zent

Photo by Sharon Williams.

In Memory

Gladys I. Brown, 83, June 1. Longtime member of the Milford First Brethren Church. Services by Paul Tinkel, pastor.

Mrs. Bessie M. Feece, 91, June 1. Member for 59 years of the Ardmore First Brethren Church. Services by Gene A. Eckerley, pastor.

Selma Bunting, 76, May 24. Member of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

Carrie E. Davis, 92, May 22. Oldest member at time of death of the Linwood Brethren Church. Services by Robert Kepfinger, pastor, and Rev. Hayes Logan.

Weddings

Milly C. Steve to Allan D. Logan, June 22. Groom a member of the Masontown Brethren Church.

Kristy Wiford to Greg King, June 8, at Bellefontaine, Ohio; James F. Black, pastor of the Gretna Brethren Church, officiating.

Kelly Anne Bowers to Douglas Lee Blacksten, May 25, at the St. James Brethren Church; Brian H. Moore, pastor, officiating. Bride a member of the St. James Brethren Church.

Bonnie Tolson to Andrew Slaine, May 17th, at the Canton Trinity Brethren Church; Kenneth Sullivan, pastor, officiating. Bride a member of Trinity Brethren Church.

Chris Caret to Todd Showalter, April 20. Members of the Derby First Brethren Church.

Goldenaires

Mr. and Mrs. Donald E. Click, 50th, June 26. Members of the Denver First Brethren Church.

Mr. and Mrs. Elkins Sarver, 50th, June 12. Members of the Berlin Brethren Church.

Mr. and Mrs. Dennis Moog, 50th, May 18. Members of the Bryan First Brethren Church.

Membership Growth

Gretna: 4 by baptism

Cameron: 1 by transfer

Canton Trinity: 3 by transfer

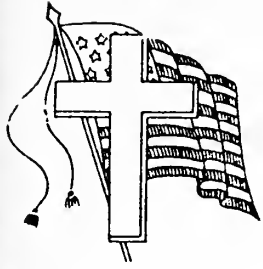
Johnstown Second: 2 by baptism

Sarasota: 9 by baptism, 3 by transfer

South Bend: 5 by baptism, 2 by transfer

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).



INDEPENDENCE DAY

July 4th is Independence Day. In our country we have been given many freedoms, such as voting for our laws and electing our leaders. America is truly a **wonderful place to live**.

As Christians, we know that Jesus is the only One who can give us true liberty. He purchased our freedom on the cross almost 2,000 years ago. Being a Christian is truly a **wonderful way to live**.

A SPECIAL PROMISE

Use the code below to find a special promise given in the Bible.

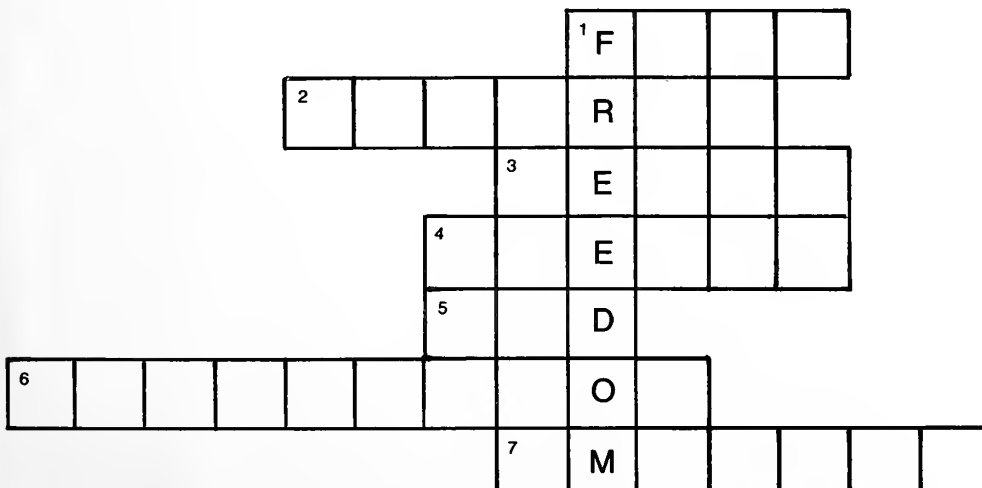
16	12	10	15	15	10	6		14	15	26	24	10		17	2	26	14	8	17
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Psalm 33:12

Code	4. R	8. O	12. L	16. B	20. M	24. H
1. Q	5. J	9. K	13. W	17. N	21. C	25. Y
2. A	6. D	10. E	14. I	18. G	22. U	26. T
3. Z	7. V	11. P	15. S	19. F	23. X	

CROSSWORD ACROSTIC

Use the clues at the right to help you fill in this puzzle.



Clues

1. The red, white, and blue emblem of our country.
2. Another word for freedom.
3. The One who gives us freedom.
4. "I _____ allegiance to the flag."
5. In _____ we trust.
6. Our country's first President.
7. The United States of _____.



The 1985 Brethren ATS graduates are (l. to r.) Cathy Lybarger, Reilly Smith, Karen Watkins, David Stone, Jean Troup, Mitch Funkhouser, Penny Mabie, Russell King, Jan Hardesty, Brad Hardesty, Ron Waters, and (not shown) Tom Schiefer.

Thirteen Brethren Receive Degrees From Ashland Theological Seminary

Ashland, Ohio — Twelve Brethren students were among the 89 graduates who received degrees from Ashland Theological Seminary at commencement ceremonies held June 1.

In addition, Rev. M. Virgil Ingraham was given an honorary doctor of humanities degree during the ceremonies (see article on page 19).

The following Brethren students received degrees:

Mitchell Funkhouser from the Sarasota, Fla., First Brethren Church received the M.A. degree in pastoral psychology and counseling. He is youth pastor at the Ashland Park Street Brethren Church and the new National Brethren Youth Director.

Bradley Hardesty, a member of the Nappanee, Ind., First Brethren Church, received the M.Div. degree. He has accepted a position as director of youth and music at the Milledgeville, Ill., Brethren Church.

Jan Hardesty, also from the Nappanee First Brethren Church, received the M.A. degree in Christian education (with high honors). She will be part of the ministry of the Milledgeville Brethren Church.

Russell King from the County Line, Ind., Brethren Church received the M.Div. degree. He will continue as pastor of the Ashland Garber Brethren Church.

Catherine Lybarger from the

Johnstown Third Brethren Church received the M.Div. degree. She is seeking ministry-related employment.

Penny Mabie from the Jefferson, Ind., Brethren Church received the M.Div. degree in pastoral psychology and counseling. She is seeking a position as a college chaplain.

Thomas Schiefer, a member of the Ashland Park Street Brethren Church, received the M.A. degree. He has accepted a position in Bucyrus, Ohio, as a music teacher.

Reilly Smith, a member of the Ashland Garber Brethren Church, received the M.Div. degree. He has accepted call to pastor the Mulvane, Kansas Brethren Church.

David Stone, a member of the Sarasota, Fla., First Brethren Church received the M.Div. degree. He is seeking a Brethren pastorate.

Jean Troup, a member of the Meadow Crest Brethren Church, Ft. Wayne, Ind., received the M.A. degree in pastoral psychology and counseling. She is seeking a position as a Christian counselor in Washington, D.C.

Ronald Waters, a member of the Ashland Park Street Brethren Church, received the M.Div. degree (with high honors). He has accepted call to pastor the Mt. Olive Brethren Church, McGaheysville, Va.

Karen Watkins, a member of the Johnstown Second Brethren Church received the M.A. and M.A. in Christian education degrees. She is seeking a position in Christian education.

Rev. Spencer Gentle Honored at Goshen In Recognition of His Retirement

Goshen, Ind. — Rev. Spencer Gentle was honored March 30 by the Goshen First Brethren Church with an open house in recognition of his retirement from the pastoral ministry.

Pastor Gentle retired on January 1, 1985, but because of his health problems, the open house was delayed until March.

Rev. Gentle retired after more than 35 years of pastoral ministry, 20 of which were spent at Goshen (1955-1963 and 1972-1984).

The Goshen congregation showed its appreciation for his service to that church by electing him Pastor Emeritus and by setting up a mission fund in his honor to be given to the Missionary Board of The Brethren Church

for a mission work of his choice.

During his years in the ministry, Rev. Gentle also served Brethren churches in North Georgetown, Ohio (1947-50); Waterloo, Iowa (1950-55); Glenford, Ohio (part time, 1963-64); Mansfield, Ohio (part time, 1964-70); and the Papago Park Brethren Church in Tempe, Ariz. (1970-72). In addition, he was editor of THE BRETHREN EVANGELIST from 1963-70).

Rev. Gentle and his wife, Eleanor, who died in January 1982, were the parents of five children, Phillip, Stanley, Daryl, Mary, and Kevin (deceased).

Rev. Gentle is now making his home in Ashland, Ohio.

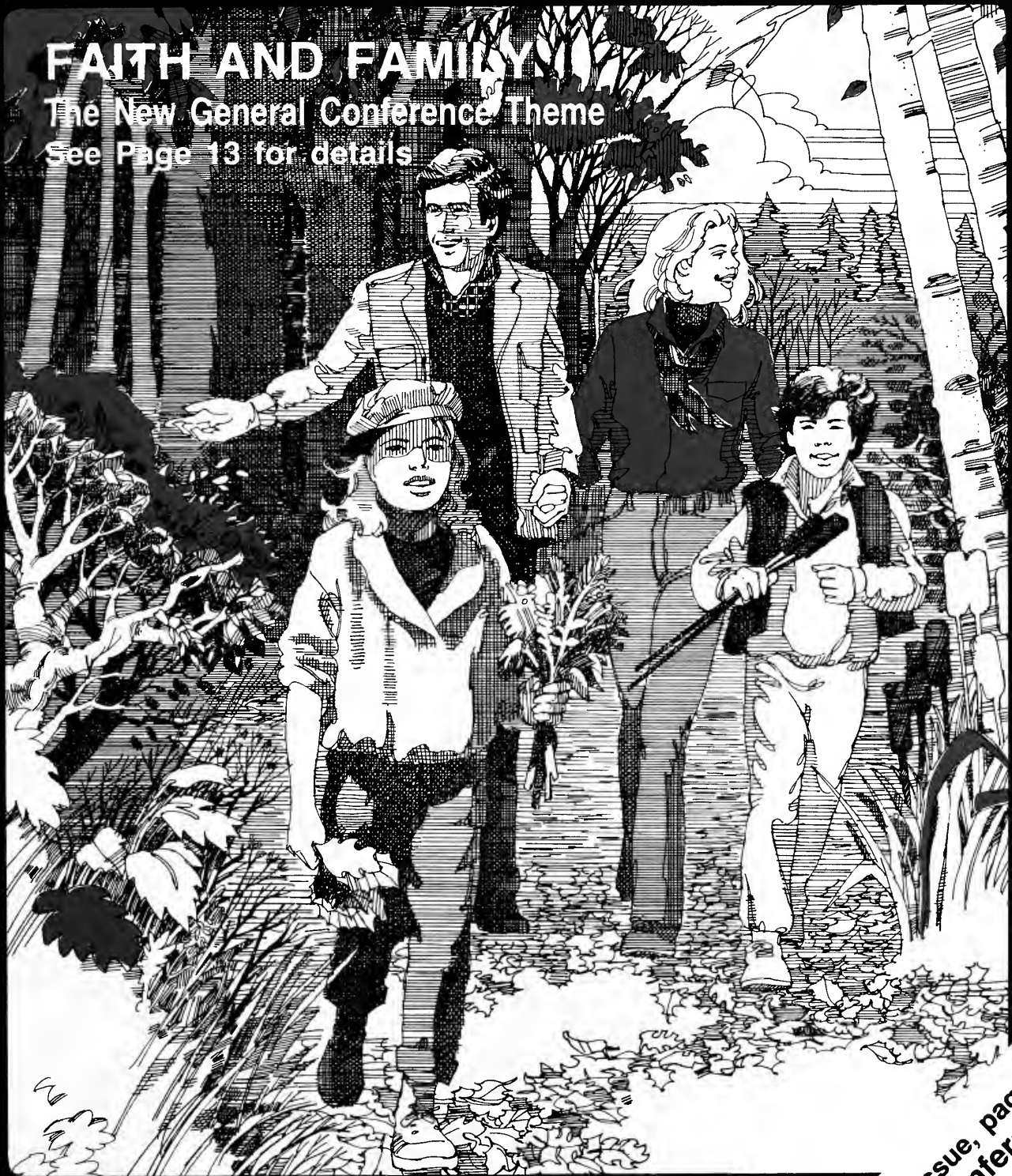
— reported by Pat Wogoman

Funderburg Library
MANCHESTER COLLEGE
North Manchester, IN 46962

THE BRETHREN Evangelist

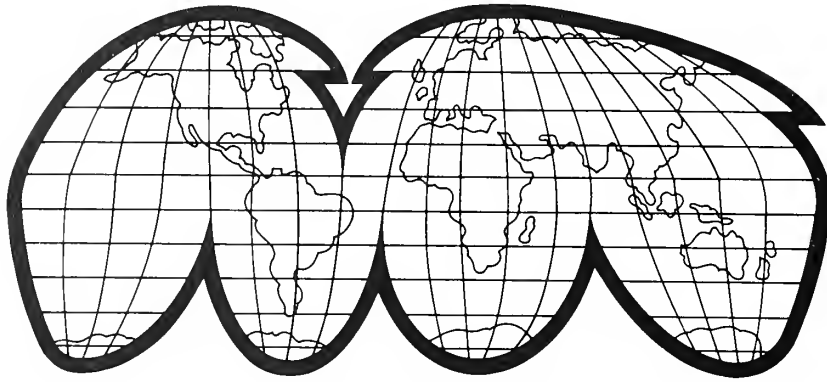
SEPTEMBER 1985

FAITH AND FAMILY
The New General Conference Theme
See Page 13 for details



In this issue, pages 12-18:
General Conference Report.

Developing a Global Vision



by
**John
Maust**

Risk-Taking Christianity

“WHAT IN THE WORLD have we gotten ourselves into?” Teresa fretted. All the way over in the car, she complained that women shouldn’t be sent to such dangerous areas of Lima (Peru), and that this would be the last time she ever went.

I didn’t know whether to chuckle or to calm her down. Boy, is she ever overreacting, I thought to myself.

But when we reached our destination, I decided that maybe the *Señora* wasn’t overreacting. Strange characters with long-necked liquor bottles dangling from their hands moved in the shadows. Several figures were sprawled against doorways. Except for these, the dimly-lit street was deserted.

“Let’s make this visit fast,” said Teresa.

She, a college student, and I got out, while another man, Hugo, stayed with the car to protect it from tire-snatchers, thieves, and assorted vandals. “Leave me the keys just in case I have problems and have to leave in a hurry,” Hugo said.

Not a very reassuring beginning to this personal evangelism visit. But we forgot about ourselves when a middle-aged woman met us outside the door of her apartment building. Her family had invited us to tell them about Jesus.

“Oh, we were afraid you weren’t coming,” she said, looking relieved. “For the last two weeks we’ve waited for someone from the church, but they didn’t come.”

Like her, everyone inside the humble apartment looked happy to

see us. Half a dozen teenagers were there, along with a second older woman, and they quickly pulled some straight-backed chairs into a circle. Two of those present had tattered, paperback New Testaments. The look on all of their faces said, “We’re ready.”

So we gave a simple explanation of how to receive the gift of eternal life. Teresa, who had been so nervous moments earlier, asked who would like to pray with her to accept Christ as Savior. Everyone wanted to, and did.

Maybe they all didn’t totally understand the implications of their decision. Follow-up would be needed. Also, I think a couple of the young people had made public spiritual decisions before, so with us they were merely reconfirming their faith. But I’m certain that at least a few in that tiny group entered the Kingdom of God that night. But what was most striking to me was how everyone there looked so *hungry* for the Good News we shared.

Playing it safe

Afterwards, I wondered if we Christians sometimes play it too safe. We profess faith in God’s promises of protection, but then live as if we don’t believe them. We are afraid to mix with people who are different from us and who live in surroundings far different from our own.

Almost unconsciously, we slip into a sterile Christianity, limited to contacts with persons who frequent our churches. It takes outright effort on our part just to meet a real, live non-

Christian once we’re fully involved in active church life.

In a very provocative editorial writer Gordon Aeschliman of *World Christian* magazine (March/April 1985) said, “We need a much dirtier Christianity. The kind that rubs shoulders with people who might disturb us — people who hang out in places that saturate our hair with cigarette smoke and permeate our clothes with the smell of beer.”

Follow Jesus’ example

He goes on to say, “We need to be reminded that the only real difference between us and the man next door or the pimp downtown is the grace of God. We have been fortunate enough to be forgiven of our sins and to be declared free of any condemnation. We are to follow the example of Jesus who gave up all for our sakes. He not only mixed with the sinners, but died the shameful public death of a low-down thief and murderer.”

Now I’m not saying that we should take foolish risks. I might not have been so bold going into that Lima slum, if I had known that it compares with the worst of Chicago’s south side or some of the bombed-out looking areas of the Bronx. This skinny journalist has never won shiny medals for valor.

After all, residents of tough areas themselves play it safe. Following our visit, the woman accompanied us only as far as the entrance to the apartment building and then didn’t wait to see us off. “I think you’ll understand why,” she said.

But there must be, and are, ways to get God’s word out. It is God’s will that *all* hear — be they middle class suburbanites, slum-dwellers or condominium kings; bureaucrats, prostitutes, schoolteachers, or drug addicts. Let’s pray about the spiritual needs around us and get involved with other people outside our own little circles.

I’m sure glad we went to that poor barrio. What a joy it was to share conversation and the person of Christ with this dear family.

And if we hadn’t gone, how might I (or you) have felt to hear that family say years from now, “Oh, yes, we wanted to hear about Jesus. But the Christians were too afraid to come and tell us.” [†]

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Items to Note:

On pages 12-18 is a report of this year's General Conference and BYC Convention. One behind-the-scenes person who played an important part in the success of this year's meetings was Judith Gentle. As General Conference Manager, Mrs. Gentle made arrangements for housing, meeting rooms, banquets, oversaw the printing of the program and report books, and did numerous other tasks that must be cared for in order to have a successful Conference.

Answers to Little Crusader Page.
Connecting the dots on the lines will result in a leaf.

Names of trees: 1. apple; 2. cedar; 3. palm; 4. olive; 5. willow; 6. chestnut; 7. almond; 8. oak.



Mrs. Judi Gentle with General Conference Moderator Arden Gilmer.

"What must I do to be saved?"

In this encounter with Jesus, recorded in Luke 10:25-39, a lawyer raises the central issue of life.

by James Miller

THE QUESTIONERS — we see them in almost every situation in which Jesus found Himself. In His short time on earth, it is conceivable that Jesus raised more "whos," "whys," "whats," and "whens" than any other person who has ever lived. He challenged every facet of man's existence, and with each new teaching about God and man, He raised new questions in the minds of His hearers.

Some were so moved that they sought out Jesus to ask their questions personally. Their motives for doing so varied. For some, it was mere curiosity, a first century fact-finding mission, as in the case of Nicodemus. For others, the questions were of vital importance, as they earnestly sought the message of God for their lives. But for still others, like the lawyer in Luke 10, their questions were a result of the threat that Jesus posed to their authority.

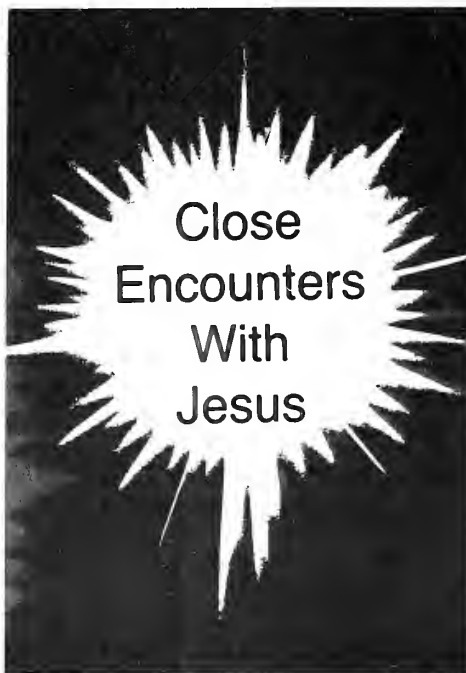
"What must I do to be saved?" the lawyer asked (Lk. 10:25). This inquiry was neither casual nor sincere. It was designed as a trap, a means of exposing this unsuspecting Carpenter from Nazareth as the incompetent this lawyer believed Him to be.

It was almost unfair, the lawyer thought, to pit his vast knowledge of law and debate against this backwoods Galilean. But it must be done. Jesus was undermining the power base it had taken centuries to establish. People were beginning to look upon the religious establishment with suspicion, and that suspicion increased with each new accusation Jesus made. Therefore He must be stopped. And what better man to do it than a lawyer trained for years to deal with just this kind of problem.

The crowd falls silent as it watches the drama unfold. The lawyer's question has raised the tension level

to the breaking point. Is this the question that will discredit this Teacher, who speaks of freedom with such authority? The crowd watches the Teacher's eyes as He searches the heart of His opponent.

"What does it say in the law?" Jesus responds. Suddenly it is no longer Jesus who is being tested, but the lawyer.



The lawyer chooses his words carefully. "Love the Lord with all your heart, and with all your soul, and with all your strength, and with all your mind; and love your neighbor as yourself," he answers.

Jesus quietly concludes this part of the exchange by responding: "You have spoken correctly. Do this and you shall live."

Did you grasp the importance of Jesus' statement? He has just said that the way to inherit eternal life is to love God and to love one's neighbor. He speaks here of a two-fold relationship in which all of the elements of the gospel message are contained.

The first relationship is vertical, the love which an individual must have for God, an all-consuming love, a love which will allow nothing to

stand in its way. It is a love that requires 100 percent commitment on the part of the lover.

It is only through Jesus that this kind of love for God is possible. "We love God because He first loved us and gave His son to save us," John tells us in his first epistle. Submitting to the Lordship of Jesus is to enter into a relationship of love with the God who would have us call Him "Father." As in any relationship, in order for there to be growth and an opportunity for expression of love, time must be spent with the Beloved. Jesus said that when we spend time with God, we should begin with the endearing term of our relationship: "Our Father" — "Abba," meaning Papa, Daddy.

Once this bridge of love for our Heavenly Father is established, then we can begin to love each other in the Body of Christ, putting the interests of others above our own. The two are inseparably connected. A person who has no concern about his relationship with God, who has no desire to spend the time necessary to build that relationship, will be ineffective and insincere in his efforts to love others. Likewise, the person who points to his relationship with God as evidence of his maturity as a Christian but who neglects the needs and hurts of those in the body "is a liar" (I Jn. 4:20). The love of God does not dwell in him.

Love for God and love for other are inseparable. They flow naturally from one to the other. In fact, when Jesus quotes the two great commandments in Matthew, He says that the second commandment is "like unto the first." To love God, love your neighbor; and to love your neighbor, love God. Both are absolutely necessary of Jesus' followers.

Back to our lawyer friend. He has successfully painted himself into a pretty embarrassing corner. In the presence of Jesus, the words of Scripture pierce his heart as never before. He sees all the ways his life

Rev. Miller is pastor of the Brethren Home Mission Church in Carmel, Ind.

has fallen short of these two basic commands from the law — how his actions stand in stark contrast to the truths he has just uttered. And worse yet, the people see this too. He is, after all, not unknown in this town. But his pride is not broken. A possibility exists, a slim chance, that he might yet escape through a loophole in the law without looking too bad. This is, after all, his specialty. And so he asks, "Who then is my neighbor?" seeking to narrow the field of those to whom he is responsible.

How often have we found ourselves in the same position? We are faced with the responsibility for the needs of those around us, whether those needs are physical, emotional, or spiritual. I recently had an opportunity to view close up the poverty that exists in our country today, and I have seen the spiritual poverty of all men, from the rich to the poor. How have we responded to the needs

of these people? We try to get off the hook by limiting our area of responsibility or by laying the responsibility on someone else. "That's not my gift," we say. Or "I just don't relate to that class of people very well. They frighten me." "Somebody else will do the job." And so we ask, "Who is our neighbor, Jesus?"

Jesus does the unexpected, as usual. He tells the parable of the Good Samaritan. At the conclusion of the parable he asks the question, "Who then was neighbor to the man who was robbed?" Did you catch the change? Jesus doesn't respond to the question, "Who is my neighbor?" Instead he shows what it means to be neighborly! Jesus leaves no room for debate, no lawyer's loophole to slip through. The command to love your neighbor as yourself should not cause us to ask, "Who is my neighbor?" Rather, we should ask, "How can I be a neighbor to each and every person whom I know needs

help?"

Consider these words from Dr. Lloyd John Olgilvie: "There's a story of a man in India, rushing home to his family to tell of his conversion to Christ. He stumbled over a poor beggar in the streets who pleaded for help. His own confession later was that he told the man he was sorry he could not stop to help because he had to get home to share the joy of his new relationship with Christ. We are aghast and critical in response to that. Then it occurs to us that there have been times for all of us when our enthusiasm for our faith has precluded specific concern for people in need. The Lord is testing constantly the authenticity of our love for Him in our practical caring for others."

Who was the neighbor? "The one who acted with mercy," replied the lawyer. And Jesus' command echoes down into our lives today: "Go and do the same." [†]

My Personal Devotions

Earlier this year EVANGELIST readers were asked to share how they have their daily devotions. Seven readers responded, and five of these responses were printed in the July/August issue of the EVANGELIST. Following are the two remaining answers that were received to the question, "How Do You Have Personal Devotions?"

A New Beginning

My daily devotions or Daily Quiet Time began only 16 weeks ago when I began taking a Discipleship Training course at my home church, Ardmore First Brethren, taught by Pastor Gene Eckerley.

As a housewife and mother of two energetic sons, I found it very difficult to find a quiet time alone to pray and read the Bible. But a requirement of the course was to spend at least ten to fifteen minutes a day in a Daily Quiet Time. I generally try to set aside time while the children are napping, and I spend my special time with God in my dining room.

It was suggested that we pray first, which can include a prayer list, and then read the Bible. A weekly

log is kept in which daily listings are made of Scripture passages read and a personal application of instruction and praise is made.

There have been occasional days when I have failed to keep my appointment with God, but I think He understands. On the whole, I have done much better and it has been much more meaningful to me than my old hit and miss method.

I won't say that it has been easy, but with God's help and some extra effort on my part, I know that my Daily Quiet Time will become a part of my daily routine and a very positive and important part of my Christian life.

DIANA L. SOBECKI
South Bend, Ind.

My Best Year

This year has been the best year of my Christian life. I can only attribute this to my devotional life and Scripture study. I did not deliberately set out to make this my year of spiritual growth. Rather, I fell into it unintentionally.

When my husband started a new job a year ago, I felt firmly that he

needed prayer support. I decided to begin praying for him daily. This commitment reestablished my habit of daily prayer.

Then a woman in our church introduced me to a Bible study, where I discovered joy in *studying*, not just *reading*, the Bible. Daily prayer and Bible study have oiled the rusty wheels in my spiritual life.

I like to get up early in the morning to pray. I kneel near a window so that I can see God's creation. I spend about an hour in "quiet time." First, I thank and praise God for who He is and for particular attributes and blessings that come to mind. I confess my sins. Then, I pray for each request on my prayer list. This list is divided into family, friends, church, outreach, and other — with space after each for answers. Each day I add concerns.

After praying, I study the Bible. Currently, I am using materials from the Bible study I attend, but I recommend Navigator's *Design for Discipleship* series (available from Navpress, P.O. Box 6000, Colorado Springs, CO 80934).

It is exciting to be moving forward in my Christian life. I think God honors the effort we make to meet Him.

ANN MILLER
Carmel, Ind.

Practicing What We Know

Moderator Arden E. Gilmer's address to the 97th General Conference of The Brethren Church.

DURING THE PAST TWO YEARS my appreciation for the Progressive Brethren of a century ago has increased vastly. Their motto, "Seek to know the Lord and practice what you know," is a succinct statement of two things which are essential to the Christian faith, i.e., **LIFE** and **LIFESTYLE**. The only source of true life is in the knowledge of God. Jesus said it this way: "This is life eternal, that they might **know** thee the only true God, and Jesus Christ whom thou has sent" (Jn. 17:3, KJV).

But this life that we receive from knowing God personally through Jesus Christ is not only eternal, it is also experiential. That is to say, the life of Christ received must also be the life of Christ expressed in our daily living. By God's design, His life in us is to be expressed in our lifestyle as we live for him in this present world.

The Holy Spirit anointed the Apostle Peter to bring the two together so profoundly:

Grace and peace be multiplied to you in the **knowledge** of God and of Jesus our Lord; seeing that His

**Dr. Gilmer divided his General Conference Moderator's Address into three sections: an introduction, in which he expressed appreciation and gratitude to those who had played an important part in the preparations for Conference and to those who had supported him with their prayers and encouragement throughout his year as moderator; an exposition section, in which he presented a challenge from God's word; and an evaluation section, in which he looked at the spiritual state of the church and made six recommendations for the improvement of the life of the church.*

Due to space limitations, only the exposition section and the recommendations from the evaluation section are printed here. The entire message will be reproduced in the 1985 General Conference Annual, which will be printed later this year.



Moderator Gilmer at the lectern with the Conference theme banner behind him.

divine power has granted to us everything pertaining to life and **godliness**, through the **true knowledge** of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust. Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; and in your knowledge, self-control, and in your self-control, perseverance, **godliness**; and in your godliness, brotherly kindness, and in your brotherly kindness, **Christian** love. For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the **true knowledge** of our Lord Jesus Christ. For he who lacks these *qualities* is blind or short-sighted, having forgotten his purification from his former sins. Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stum-

ble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

II Peter 1:2-11, NASB

External godliness (lifestyle) is the expression of internal godliness (spiritual life in Christ). The Christ who indwells us is the one who motivates all of our behavior — our thoughts, words, and deeds. Those who by faith in Jesus Christ are made righteous, i.e., "right with God," are to live righteous lives. Paul expressed the same truths in Ephesians 2:8-10: "For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, that no one should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (NASB).

We need to make the distinction between saving grace and enabling grace. We are saved by grace, because there was absolutely nothing that we could do to earn our salvation. We were totally helpless to save ourselves. God did not have to come to our rescue, but He did. He graciously sent His Son to be our Savior. Then, the same grace that saves also enables the Christian to serve God and to do God's work.

Paul also combines the two, saving grace and enabling grace, in I Corinthians 15:10: "But by the grace of God I am what I am," (that's saving grace) "and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me" (that's enabling grace). Why did Paul work so hard? He wasn't working to earn his salvation. Instead he was working because of his salvation. Paul's obedience was the result of the fact that he had come to know the Lord.

The only valid response to a true

"Our hearts must be so porous to God's word that we absorb every precious drop of it, for indeed, it is more precious than gold."

knowledge of God is active obedience and diligent service for God. At that point we begin putting into practice not only what we know, but even more importantly **who** we know. Jesus stated the same truth when he said, "As a person thinks in his heart, so is he." Out of the heart filled with evil comes evil deeds. Out of a heart filled with God comes godly deeds. Godly obedience is God expressing Himself through us.

Just as thistles naturally produce thorns, so the selfish heart produces selfish disobedience. Just as an apple tree naturally produces apples, so the heart in which Christ lives produces Christ-like fruit in a life of obedience. Just as it's the nature of the eagle to soar majestically in the heights of the sky, so the natural desire of the Christian is to seek those things which are above and to put off those things which clip his spiritual wings of faith, aspiration, and service.

Obedience is the natural response of the person whose very nature has been transformed by the living Christ. When the Progressive Brethren said, "Seek to know the Lord and practice what you know," they insightfully discerned this vital cause and effect relationship between **life and lifestyle**. Their grasp of this eternal truth of God's kingdom remains a clarion challenge for us in our century.

Those who use fear of a "works theology" as an excuse for continuing laziness in the Lord's service are actually squelching the expression of the divine life which is now in them through Christ. They certainly need to reexamine themselves in the light of this biblical truth.

How to know the Lord

How does one come to know the Lord? Knowledge of God is possible because God has revealed Himself to us through His incarnate Word, Jesus Christ, and through His in-scripturated word, the Bible. James brings the second to the forefront in

the paragraph from which this year's Conference theme is taken:

Therefore putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save your souls. But prove yourselves doers of the word, and not merely hearers who delude themselves. For if any one is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks intently at the perfect law, the *law* of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.

James 1:21-25, NASB

Humbly receive God's word

This passage really says two basic things about our response to the word of God. First, we are instructed to **humbly receive the word of God implanted** (v. 21). We are to have an incredible openness to God's word. Our hearts must be so porous to God's word that we absorb every precious drop of it, for indeed, it is more precious than gold.

To receive it humbly means that we drop all of our defense mechanisms so that the word of God can do its enlightening work in our lives. To receive humbly means that the authority is in the word, not in us. We are not to sit in judgment of God's word. Rather we are to receive it and to be diligent in seeking to understand it. We must have our receivers tuned to the revelation and guidance of the Holy Spirit.

God's word becomes vital and powerful and alive as we allow the Holy Spirit to implant it in us. Implanting brings to mind the picture of receptive heart soil in which God's word can take root, grow, and bear fruit. Conscious openness to God's word is essential to knowing God and living the life of faith. By receiving God's word, we nourish our spiritual nature. Failure to feed on God's word results in an emaciated, weak, and starving spirit.

Receiving God's word means much more than mental assent to its teachings. God's word speaks not only to our minds, but to our hearts.

We must be involved with God's word not only on a cognitive level, but on a behavioral level as well. Thus James exhorts us, "But prove yourselves doers of the word, and not merely hearers . . ." (v. 22). The Christian heart is not meant to be a grainery where the word of God is permanently stored never to be shared. Instead it is to be soil which can take the word and reproduce it.

The way a person responds to God's word is similar to the way people respond to a mirror. When I got out of bed this morning, I looked in the mirror and saw that my hair was all messed up, my face was dirty, and I needed a shave. The mirror revealed my faults. Now suppose I turned away from the mirror and forgot what it had shown me. I would have appeared here before you with my bathrobe on, my hair disheveled, and my face dirtied and whiskered; but I would have thought that there was nothing wrong. I would be misled, deluded, and self-deceived because I had not corrected the problems I saw in the mirror.

A horrendous sin

If we have areas of our lives where we are not living by the word of God, we really delude ourselves. We think everything is all right when it really isn't. Self-deception is a horrendous sin because it negates the impact of God's reality on our lives. We live with our disobedience for so long that we begin to accept it as normal, and we no longer even realize or remember that we are out of step with God's word. As a result we are spiritually blind and don't know it. We are spiritually deaf and accept being hard of hearing as normal. We limp along and accept our impaired spiritual gait as normal.

How pathetic to be spiritually crippled when we could be walking and running and leaping! What a price is paid by those who do not put into practice what they know! Maybe they could pass a test on

(continued on next page)

"We are not to sit in judgment of God's word. Rather we are to receive it and to be diligent in seeking to understand it."

Bible facts, but they know little about God in their experience because they only hear the word but don't do it. The spiritual results are absolutely tragic.

But James does more than give a warning. He completes the passage by giving a three-part solution in verse 25. First, **look intently at the perfect law, the law of liberty**; second, **abide by it**; and third, **become an effectual doer**.

Look intently

To look intently means to peer deeply into for the purpose of understanding not only that which is readily apparent, but also that which lies deeper below the surface and thus requires a more intense effort to understand. Those who look intently into God's word are not content with casual surveys. They crave the deeper things of God, and they are willing to dig the wells to discover the riches which are opened only to those who are diligent in their search.

Those who look intently realize that the word is communication on an intensely personal level. The living word is the revelation of the living God. The more intimate we are with God's word, the more intimate we are with God Himself. To look intently into God's word is to look intently into the heart of God. As the lover looks deeply into the eyes of his beloved to perceive her spirit, so the Christian desires to look intently into God's word to perceive His will and to understand His ways.

That into which we look is the **perfect law of liberty**, or as the *New International Version* says, "the perfect law that gives freedom."

It is a **perfect** law because it is the law of the new covenant which Jeremiah prophesied would be written by God in men's inward parts and upon their hearts. It is not therefore something imposed upon the believer from without in the form of a code of external rules

"The Christian heart is not meant to be a grainery where the word of God is permanently stored never to be shared."

and regulations. It is not for him a dead letter but a living power. It would seem to be called the **law of liberty** partly because it enables men to find their true freedom in the service of God's will, and partly because the believer accepts it without any compulsion. The Christian loves God's commandments and is eager to obey them.

Tasker, *James*, p. 53

This removes the deadly peril of an obedience forced by legalism, which in the name of piety chokes out the positive, loving obedience motivated by the Holy Spirit.

Fred Smith in the current issue of *Leadership* quotes the following statement made by a psychiatrist who works in an alcoholism clinic: "For a long time people couldn't understand how a man could be an alcoholic, sober up, stay sober for ten years, and then go back to drinking. Surely he knew all the problems he had as a drunk. Why go back? They found out why. People who give up alcohol but remain only **abstainers** can be back to drinking at any time. Those who move from abstaining to **the joy of sobriety** seldom return. But until they make that transition from abstaining to sobriety, they are vulnerable." (Summer Quarter, 1985, p. 58).

If our only motivation for obedience is that negative one of abstaining, we may find our willpower weak. Christians have a more compelling motivation, the positive, redeeming love of Christ. Because of the positive power of God's Holy Spirit who writes on our hearts the perfect law, we are suddenly, dramatically set free to do God's will motivated by love, joy, and gratitude.

To grasp this truth revolutionizes our obedience. The icy, deadening grip of cold formalism is destroyed. Obedience is no longer experienced as plodding through certain mandatory forms with no heart warmth or life expression. Now each act of obedience is a joyous celebration of the vibrant, dynamic, invigorating, pulsating life of God in us.

An effectual doer

The one who has experienced the Spirit of God and His word on this level will not forget what he has heard, for now he understands. Now he will continue to live by God's

"Because of the positive power of God's Holy Spirit . . . , we are . . . set free to do God's will motivated by love, joy, and gratitude."

word. He will be an effectual doer who won't be able to do enough work for His Lord. Motivating this Christian to serve His Lord will not be necessary, for now he has a God-fire inside of him that's fueled by putting into practice what he knows. Each act of obedience adds more fuel to the fire.

In one of his recent articles Eugene Peterson tells of his experience with Willi Ossa, an artist who painted during the day but worked as a night janitor at a church on New York's West Side in order to support his wife and infant daughter. Peterson got to know Willi when he was a theological student working at the same church as an assistant pastor. Since Willi liked to talk about religion and Peterson liked to talk about art, they soon became friends.

Finally Willi offered to paint Peterson's portrait. Peterson began going to Willi's house on West 92nd Street a couple of afternoons a week to sit for thirty minutes or so for Willi. Willi would never permit Peterson to see the painting. Day after day, week after week the routine went on.

One day Willi's wife came into the room and looked at the portrait, which was now nearing completion. Upon seeing the portrait she exclaimed in outrage, "*Krank, krank!*" Peterson knew just enough German to know that she was saying, "Sick! You paint him to look like a corpse!" Willi answered, "*Nicht krank, aber keine Gnade*" — "He is not sick; that is the way he will look when the compassion is gone, when the mercy gets squeezed out of him."

You see, Willi hated the church. He thought Christians were hypocrites — all of them. He had made a partial exception of Peterson for friendship's sake.

Having lived in Germany during the war years, the Christians Willi knew were the ones who had collaborated with and blessed the

Nazis. The Christians he had known were responsible for the death camps and the cremation of six million Jews. The Christians he had known had turned his beloved Germany into a pagan war machine. The word "Christian" was associated in Willi's experience with state church Christians who had been baptized and took Communion and played Mozart all the while they led the nation into atrocities on a scale larger than anything the world had yet seen.

His argument was that the church squeezed the spirit and morality out of persons and reduced them to function in a bureaucracy where labels took the place of faces and rules took precedence over relationships. Peter-

son would argue the contrary, but Willi would vehemently exclaim, "But there is no mercy in the church, *keine Gnade*, no compassion." He told Peterson never to become a pastor, saying, "If you become a pastor, in twenty years you will be nothing but a hollow-eyed clerk good for nothing but desk work." Thus what he was painting day by day was a prophetic warning of what he was sure Peterson would become if he persisted in the Christian way.

Peterson comments, "I have the portrait. I keep it in a closet and take it out to look at from time to time. The eyes are flat and empty. The face is gaunt and unhealthy. I was never convinced that what he painted was certain to happen — if I

had been, I would not have become a pastor — but I knew it was possible. I knew that before I met Willi Ossa. I knew it from reading Scripture and from looking around me. But his artistic imagination created a portrait that was far more vivid than any verbal warning. So I look at the portrait, then look into the mirror and compare" (*Leadership*, Summer Quarter, 1985, p. 59).

We, too, will be spared the tragic fate of spiritual zombihood if we keep in intimate contact with the loving, compassionate, life-giving God, and live so that our lives reflect and express the God we know. Let us continue "to seek to know the Lord and to practice what we know." [†]

Moderator's Recommendations

Dr. Arden Gilmer included six recommendations in the "evaluation" section of his moderator's address. Each recommendation was included in a segment in which he expressed words of appreciation for and concern about the particular facet of church life dealt with in the recommendation. You are encouraged to read this entire "evaluation" section when Dr. Gilmer's address appears in the 1985 General Conference Annual later this year.

His recommendations and the action taken by Conference were as follows:

1. *In an effort to increase our Bible knowledge, I recommend that every Brethren church in calendar year 1986 encourage its members to read the Bible through, using any of the variety of guides designed for this purpose.*

Executive Council recommended implementation of this recommendation, and it was accepted by General Conference.

2. *I recommend: (a) That every church set a goal of 100% of its family units becoming subscribers to THE BRETHREN EVANGELIST within the next three years. Some churches will want to do this immediately. Others may need to do it gradually.*

(b) That every church give a one year gift subscription to THE BRETHREN EVANGELIST to every new family unit at the time they join the church.

(c) That each church each year provide a gift subscription to two of its prospective families. If a church does not have two prospective families, it should communicate with a Brethren Home Mission church and buy gift subscriptions for two of its prospective families that year. The purpose of this recommendation is to increase the number of people who would be exposed to The Brethren Church on a regular basis.

Implementation of this recommendation was supported by Executive Council, and the recommendation was accepted by Conference.

3. *I commend both the Missionary Board of The Brethren Church and the mission boards of the various districts for their commitment to church planting, and I recommend that they reaffirm their continuing commit-*

ment to church planting by stating new church planting goals by the 1986 General Conference.

Executive Council's recommendation that this recommendation be adopted was accepted by General Conference.

4. *I recommend that during this Conference year every congregation initiate a process designed to recapture its biblically defined, locally applied sense of purpose; that every congregation select from one to five priorities which arise out of its purpose; and that it design and implement strategies focused on meeting these priorities; that each district have a "Ministry Conference" (either in conjunction with or separate from its regular district conference) at which the congregations will share their ministry priorities and strategies for the purpose of mutual encouragement, stimulation, and prayer.*

This recommendation was supported by Executive Council and accepted by the Conference.

5. *I recommend that this Conference create and fund a new cooperating board, a nine member Board of Evangelism. The purpose of this board will be to lead, to motivate, to train, and to guide our local churches in developing evangelistic lifestyles. This board shall select staff which will be trained in evangelistic methods and committed to evangelism as the unique task of the church.*

General Conference accepted Executive Council's response, which was as follows: We recommend the creation of a Board of Evangelism, and that the GCEC present to the 1986 Conference a specific proposal for the implementation of this recommendation. The present Evangelism Committee will continue to function until the new Board of Evangelism is in place.

6. *I recommend that as a member denomination of the National Association of Evangelicals we adopt their March 1985 resolutions on (1) homosexuality, (2) pornography and obscenity, and (3) gambling; and that we use these resolutions as our official statements on these three problems which currently plague the moral and social climate of our country.*

Executive Council concurred with this recommendation and recommended the adoption of these resolutions, also recommending that a copy of the resolutions be printed in THE BRETHREN EVANGELIST. Conference adopted the resolutions. (The text of these resolutions will appear in a later issue.)



FACING TODAY'S ISSUES



Starting New Churches

An Open Letter to the Brethren

The following article is somewhat different from other articles that have appeared on this page in that it does not deal with what we usually consider to be a current religious or social issue. Nevertheless, the subject dealt with in the following open letter is a matter of great importance to The Brethren Church. The need to establish new churches is an issue that Brethren must face.

Editor

THE PASTORS of our Brethren Home Missions works met formally for the first time ever on June 17-18 in Columbus, Ohio, for a time of fellowship, encouragement, brainstorming, and prayer. We send this open letter to the Brethren as a means of communicating our collective vision and challenge to the Brethren.

We want to begin by extending our appreciation to the Brethren for your increasing support of the Home Missions program over the last eight years. During this period we have seen 18 new Brethren works started. Many of these works are now dynamic, growing congregations, and at least one has reached full self-support. None of this would have happened without your commitment of prayer, time, and finances.

Candidly we are well aware that in some cases these works have not progressed as we had hoped. But let it never be said that the pastors and people of these congregations have not been diligent in their work. In fact, their level of dedication and commitment would put most of us to shame in comparison. Certainly continue to support them with your prayers!

It is also true, however, that The Brethren Church stands at the threshold of a period of great potential. After years of rebuilding following the division of 1939 (the church owes a great debt of thanks to the generation of leaders who directed the church during this period), the church today has the leadership and financial resources it needs to expand its home base dramatically. (Did you know that, according to church growth ex-

perts, if you want to double your foreign missions, you must **triple** your home base?) Such a program is not without its risks, but the Lord has **never** blessed "playing it safe" (see the parable of the talents in Matthew 25:14-30).

Let us share some of our visions and concerns with you:

1. We would challenge the Brethren to start 25-30 new churches by the year 2000. This number is consistent with the push we have had since 1977 to start two new churches every year. For this to happen, all of us — local churches, districts, as well as the National Missionary Board — must be committed in tangible ways to church planting. This might include local churches starting daughter congregations or supporting a Home Missions pastor, and districts beginning works in major metropolitan areas where there is no Brethren church but where there are Brethren people. It is important, though, to coordinate these efforts through the National Missionary Board so that the right hand knows what the left hand is doing.

2. We need to expand our tent-maker program. Young people especially must be encouraged to locate near our Home Missions works. One lesson that the last eight years has taught us is that a solid, committed core of three to four families is essential to the establishment of a new work. If young Brethren families considering job opportunities would make their decisions on the basis of aiding a mission work and not solely on finances, we could establish more Brethren works more quickly.

3. Local churches need to notify the National Missionary Board of all members and friends who have moved 25 miles or more away from the church (unless, of course, they are still active participants in the church). For too long we have idly watched the erosion of one of our most valuable Brethren natural resources — Brethren families. A large percentage of the losses we register each year on our statistical reports are people who move

away — people who could be the nucleus of new congregations. Let's not let Moderator William Kerner's recommendation in 1980 that we develop such a master list of all non-resident members become another case of Brethren passing a good idea into oblivion. **Pastors**, we need your support in this! (Why not make this a part of the statistical reports each church must file after the end of the year?)

4. Brethren families who do move to areas where there is no Brethren church should seriously consider starting a Brethren class. Rather than waiting for the Missionary Board to start matters, take matters into your own hands and gather a group of like-minded families together using the guidelines for starting a new church which are available from the Missionary Board. If a missions pastor can step into a situation in which there is already a strong core group, a difficult initial hurdle has already been jumped, and he can turn his attention to building upon that base.

5. As every one of us knows, church planting involves heavy financial commitments. What you may not know is what current property and building costs are running. In most growing metropolitan areas land **begins** at \$20,000 an acre, and for a **basic** multi-purpose unit it is nothing to spend \$200,000. If the Brethren are committed to growth, especially in those areas where our people are moving — the metropolitan areas and the Sunbelt states — we must be willing to pay the price. Many Home Missions pastors and churches face financial hardships that have long since been forgotten by churches with mortgages fully paid. This is an area, however, where we all should bear the burden more equitably. It is a shame that Growth Partner Club calls have grown less than 25 percent in the last 20 years, while costs have more than doubled. **Every** Brethren family should have a stake in our new mission works by being a member of the club. Likewise, let us continue to take seri-

(continued on next page)

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Let's Take a Look at All Christian Music

We do need to take a look at the lyrics of music, not only of rock styles, but also our "traditional" church music. If you really look at the lyrics of the traditional music of our churches, perhaps you will discover one reason why our pews aren't full.

For the Indiana District WMS our theme was "Serving in Newness of Spirit." In looking at our "traditional" style songs, little could be found on service. It was very dissappointing to think that in all our hymns, little is said about our service to God. Much is said about what He does for us and our praise to Him, but not about our service to Him and "Adam's children." In listening to our local contemporary music station, not only does the rock music praise God, but it speaks of our service to Him and Adam's children.

A new song was played today which says what I think our problem could be: "Reach out to people 'cause they're dying while we're dreaming of Paradise. Heal broken lives; pick up the pieces. Do something now, open

your heart, share the love of Jesus." So much is said about style — perhaps content is "where it's at."

I've heard complaints that rock music is too loud and has a beat to dance to. Look at Psalm 149:3 (TEV): "Praise his name with *dancing*; play *drums* and harps in praise of him." And Psalm 150:3-5 (TEV): "Praise him with trumpets. Praise him with harps and lyres. Praise him with drums and dancing. Praise him with harps and flutes. Praise him with cymbals. Praise him with *loud* cymbals." King James also uses "dance, drums, and loud." True, one must act in a Christ-like manner while per-

forming the music and should be decent in dress. But to say a "wild" look is wrong could be a little legalistic.

The way a performer dresses has a lot to do with the audience he is reaching. Didn't Paul say he had to be all things to all men in order to reach them? When I was a teenager (a long time ago), there was little Christian rock, if any, and I really appreciate the Christian rock movement today. It is reaching our young people and I enjoy listening to "most" of it myself. It does have a message of Christ and our service to Him and others.

LINDA GEASLEN
Flora, Indiana

Christian Citizenship

Bill Bright in his article "Your Five Duties as a Christian Citizen" [*July/August issue, pp. 6-8*] makes a fine presentation. But I counted eleven direct quotes from the Old Testament in support of his plea for participatory

Christian citizenship and not a single quote from the New Testament. Is he implying that Jesus and the New Testament writers had nothing pertinent to say in this matter?

Are we Christians too cowardly to insist that the people we support for public office should attack the problems of national security, the national debt, unemployment, etc., by the principles of the Sermon on the Mount? If we profess to believe that God sent His Son to earth to be born of a virgin and that He arose from His tomb after being crucified, but that only wimps and cowards would attempt to apply His teachings to the solution of our national problems, then we can expect the fate that Jesus promised the "scribes, Pharisees, and hypocrites," the good church people of His day.

GALE METZGER
Warsaw, Indiana

Facing Today's Issues

(continued from previous page)
ously Moderator Fred Finks' call in 1982 for "creative and innovative ways to plant and **support** new churches, such as that pioneered by the New Lebanon Church" (see the June EVANGELIST, page 11).

We know that there are some who wonder whether the price of church planting in terms of personnel and finances is worth it. The more important question, however, is whether we can afford **not** to make such an investment. Consider these points.

(a) Take a look at the statistical reports for the last five years in two categories: percentage of increase in church growth index and per capita giving. Home Missions churches were listed first five out of seven times (per capita giving is not available prior to 1983). This points out that the most rapid growth and some of the greatest financial commitment is to be found in our new congregations.

(b) As more congregations are established where our people are moving, the loss in membership due to moves will **decrease** and the oppor-

tunity for reaching new people with the gospel will be **multiplied**.

(c) Having more congregations will strengthen the **total** church program. Though the initial investment may be high, the amount of return will increasingly grow in terms of conversions, recruits for pastoral and missionary work, financial support, and overall health and energy in the denomination.

Will you not join us in making the next 15 years some of the most significant in the history of The Brethren Church? With God's help and our commitment and prayers, they will be!

Yours in Christ's Service,
Charles F. Ankney, Brandon, Fla.
Gerald Barr, Sarver, Pa.
Keith Bennett, founding pastor,
Brandon, Fla.
Stephen S. Cole, Newark, Ohio
James Koontz, Ft. Scott, Kans.
Ralph John, Templeton, Pa.
James Miller, Carmel, Ind.
Robert and Kathy Mitchell, Gilbert,
Ariz.
Robert Payne, Hickory, N.C.
Dale Ru Lon, Tampa, Fla.
Dale R. Stoffer, Worthington, Ohio
Roger Stogsdill, Columbus, Ohio
Ron Williams, Shaker Heights, Ohio

It is comparatively easy to be faithful if we do not care about being contemporary, and easy also to be contemporary if we do not bother to be faithful. *It is the search for a combination of truth and relevance which is exacting.* Yet nothing else can save us from an insensitive loyalty to formulae and shibboleths on the one hand, and from a treasonable disloyalty to the revelation of God on the other.

John R.W. Stott
Quoted in *Pulpit Helps*



PRACTICE WHAT YOU KNOW

A review of the 97th General Conference of The Brethren Church

Brethren from across the nation (and even a few from around the world) gathered in Ashland, Ohio, August 12-16 for the 97th General Conference of The Brethren Church. They sang together, prayed together, worshiped together, ate together, laughed together, and even mourned together. They came for inspiration, for fellowship, and to take care of the business of The Brethren Church.

Throughout it all the emphasis was on the Conference theme, "Practice What You Know" — on living God's word and not merely knowing it. This emphasis was particularly evident in the inspirational messages. But it also came through in the various workshops, and even in the business sessions, where some of the decisions that were made called upon Brethren to put their faith into practice by taking specific actions (see particularly the moderator's recommendations).

But it is not at a five-day Conference that we live out our faith. It is in those 51 weeks between Conferences that we have the opportunity and responsibility to "Practice What We Know."

On this and the following several pages is a report of this year's General Conference and of the BYC Convention that was held concurrently. We hope that you will find this report interesting and informative. But even more, we pray that this report will play a part in challenging you to "Practice What You Know."

Conference Business

Under the capable leadership of Moderator Arden Gilmer and Moderator-Elect George Solomon, the 447 delegates to the 97th General Conference of The Brethren Church took action on six Moderator's recommendations (see page 9); elected officers and board and committee members (see separate article on next page); established a new Conference committee; approved budgets; assigned tasks to the Social Concerns Committee and Executive Council; accepted reports from denominational boards, committees, and ministries; and took care of other denominational business. Below are some of the major actions taken by Conference.

Brethren Church Foundation: Following up on action taken last year authorizing the establishment of a Brethren Church Foundation, the Conference ratified Executive Council's three appointees to this Foundation. They are Rev. John Long, pastor of the Brighton Chapel, Ind., Brethren

Church, who has many years of experience in banking; Mr. Steve Williams, a member of the Roanoke, Ind., First Brethren Church and an attorney at law; and Dr. Frederick Burkey, a member of the Ashland Park Street Brethren Church with development expertise and experience as Director of Development at Ashland College. The purpose of this foundation is to generate funds, manage an investment portfolio, and distribute proceeds.

Hospitality Committee: Conference approved the establishment of a Hospitality Committee as a Special Committee to care for the physical needs and comfort of the delegates and guests of Conference. Elected to the committee were Edna Logan, Sarah Richter, Beatrice Bischof, Ruth Ross, Marilyn Minor, and Paula Gray.

Budget: The proposed 1986 budget for national office operations presented by Executive Council was adopted by Conference. In adopting the budget, delegates also approved an

A Time to Mourn

Brethren attending General Conference were greatly saddened by the tragic death of Mrs. Lorine Mills and her mother, Mrs. Beula Kettering, on Monday evening of Conference week. The two were killed in a car accident about two miles from Ashland.

Mrs. Mills, 53, was the wife of Rev. John Mills, pastor of the Washington, D.C., Brethren Church, where she also was a member.

Her mother, Mrs. Kettering, was a resident of Polk, Ohio, and a member of the Maple Grove Church of the Brethren.

The accident occurred shortly before the opening session of Conference, while Rev. and Mrs. Mills, who had come to Ashland to attend Conference, were taking Mrs. Kettering to her home after eating together at an area restaurant.

Services for both women were held Friday, August 16, at the Maple Grove Church of the Brethren, with Pastor Paul Myers officiating. Additional services for Mrs. Mills were held Monday, August 19, at the St. James, Md., Brethren Church, with Rev. Brian Moore and Rev. Ralph Mills officiating.

increase in the apportionment for national office operations from \$5.75 to \$6.00 per church growth index point. The budget puts anticipated income and expenses at \$87,750. Delegates also approved the proposed General Conference budget, which puts anticipated income at \$14,210 and anticipated expenses at \$14,260. This budget was based on continuing the credential fee at \$27.

Abortion: Acting on a motion from the floor, Conference directed the So-

Statistician's Report

According to Conference Statistician Dr. James Hollinger, The Brethren Church ended 1984 with 122 churches, four mission congregations, and a total membership of 14,229 (151 less than in 1983). Average Sunday school attendance across the denomination last year was 7,620 (down 138 from 1983), and average morning worship attendance was 10,719 (up 35 from 1983).

During 1984 The Brethren Church gained 1,071 members and lost 1,222 (738 of these by roll revision). Fifty congregations showed an increase in membership, and 48 showed an increase in growth index.

cial Concerns committee to "develop a comprehensive statement regarding the immorality of abortion; the role which The Brethren Church should take in the prevention of abortion, and the restoration of those who have had an abortion; and that this statement be brought to the floor of the 98th General Conference for consideration."

Conference Location: Another motion from the floor resulted in Conference giving Executive Council the task of "investigating the possibility of an alternative location for General Conference, perhaps once every three years — focusing on financial obligations, adequate facilities, and encouraging greater participation from other districts, attempting to accomplish (as listed in the *Manual of Procedure*) our purpose of encouraging all the Brethren in experiencing unity and fellowship more fully."

1986 Conference: Delegates ap-

proved Moderator-Elect Solomon's recommendation that the 1986 General Conference be held August 11-15 at Ashland College, using "Faith and Family" as the theme and Deuteronomy 6:6, 7 as the text. Rev. Solomon announced that the speaker for the Conference would be Dr. J. Allen Peterson of Family Concerns. Also approved was the Moderator-Elect's motion that Conference recommend to Brethren churches that they conduct a Cross Country Conference this year on the "Faith and Family" theme and centered on six tapes by Dr. John McArthur, Jr., entitled *The Family — God's Pattern for Living*.

According to the printed financial reports, the General Conference showed a net gain of \$2,165.04 in 1984 and The Brethren Church National Office a net gain of \$12,465.30.



Fred Horn, Sr., was honored during the Tuesday business session for his many years as Conference secretary. Mr. Horn served as secretary from 1973

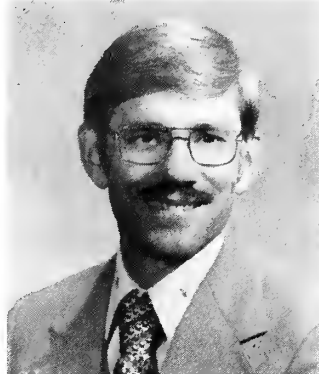
to 1984 and was reelected for a two-year term last year, but found it necessary to resign because of poor health. Moderator Gilmer presented Mr. Horn a plaque (received by his pastor in his absence), and the Conference gave him a standing ovation.

Conference Officers

A layman was chosen moderator-elect by this year's Conference delegates. He is **Dr. Warren K. Garner**, professor of education and Director of Teacher Education at Manchester College and a member of the North Manchester, Ind., First Brethren Church. Dr. Garner will be the first layman to serve as moderator since Virgil Barnhart did so in 1975.

Garner was born in 1926 in Dahanu, India, to Church of the Brethren missionaries. His family returned to the U.S.

in 1932, and his father became a Church of the Brethren pastor in Pioneer, Ohio. Warren was graduated from Pioneer High School in



Dr. Warren K. Garner

1944, and later attended Manchester College, from which he received an A.B. degree in 1950. He also has an M.S. degree from Indiana University and a Ph.D. degree from Claremont Graduate School.

Dr. Garner was an active member of the Church of the Brethren until 1974, when he joined the First Brethren Church of North Manchester. He has served that congregation as a Sunday school teacher, chairman, and deacon. He came to his first General Confer-

ence in 1976 and has attended regularly since then.

Dr. Garner and his wife, Helen, have two children, Gregory (33) and Timothy (28), a Brethren pastor.

Dr. Garner will succeed to office **Rev. George W. Solomon**, who was installed as the 1985-86 moderator at this year's final business session. Rev. Solomon (65) is pastor of the Milledgeville, Ill., Brethren Church. During his 34 years in the ministry he also pastored the Derby, Ashland Park Street, Louisville, Hagerstown, and Gretna Brethren Churches. This is his second time to serve as moderator of General Conference.

Elected as secretary to fulfill the unexpired term (1986) of Fred Horn, Sr., was **Norma Waters**, former deaconess and assistant treasurer of the Ashland

Park Street Brethren Church and now wife of the pastor of the Mt. Olive Brethren Church. Elected to a full three-year term as assistant secretary was **Marjorie Bennett**, also a pastor's wife who has served local Brethren churches as office secretary and in various leadership roles in Christian education and music. Also elected to a three-year term was the new assistant treasurer, **J. Michael Drushal**, Director of Computer Information Systems at Ashland College and a member of the Ashland Park Street Brethren Church.

Continuing in office are John Rowsey, statutory agent (1986); Rodger Geaslen, treasurer (1987); James Hollinger, statistician (1987); and Dr. Arden Gilmer (as past moderator).

A General Conference offering totaling \$1,627.65 was received during the Wednesday evening service.



The 1985-86 Conference officers are (l. to r.) Arden Gilmer, Warren Garner, Norma Waters, Moderator George Solomon, Rodger Geaslen, J. Michael Drushal, James Hollinger, (not shown) Marjorie Bennett, and John Rowsey.

Opening Celebration Service

If you were not able to attend the opening night's worship service at General Conference, you missed out on a wonderful blessing. It was an experience in group worship as well as a time of praising God and personal reflection.

Shout for joy to the LORD, all the earth. Serve the LORD with gladness; come before him with joyful songs. In his sermon, Dr. John Shultz, dean of Ashland Theological Seminary, shared reflections on worship from Psalm 100. As people of God, we are supposed to enjoy worship. We should all be participants in the service, not merely spectators.

During the Monday evening service we all had a chance to share in the worship by singing hymns and choruses and by listening to those who brought special music. One of the most uplifting moments was when the entire congregation joined together in singing the "Doxology" without the help of musical instruments. What a thrill to hear so many voices blend into praise of our Lord!

Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture. All of us, old and young alike, are His. This was brought to our reflection by Mark Robison, the youth moderator, in his address, and by the Youth March. The youth of our church want to share in serving our Lord today.

They have a lot to give us, especially their zeal. They are not only the church of tomorrow, they are also the church of today. Let us strive to give them an opportunity to share with us in serving God.

Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name. As a people of God, we need to notice the things that God does for us. And we need to thank Him for those blessings as well as share what He has done for us with our brethren.

For the LORD is good and his love en-

*Speaker
Dr. John
Shultz —
worship
is to be
enjoyed.*



dures forever; his faithfulness continues through all generations. May we be as faithful to Him as He is to us.

— Lee Ann Smith

*Youth
in line
for the
Youth
March
into the
opening
service.
Insert:
Youth
Moderator Mark
Robison*



Inspirational Speaker Haddon Robinson

Brethren who came to Conference to hear good biblical preaching were certainly not disappointed in the five messages presented by Dr. Haddon Robinson, president of Denver Conservative Baptist Seminary. Though not an emotional speaker, Dr. Robinson demonstrated the power of a clear and precise explanation of God's word. His appeal was to the mind and the will, rather than to the emotions.

Known for his expository preaching, Dr. Robinson's first three sermons were expositions of passages from the Book of James. In the first of these, from James 1:21-25, he explained "How to Listen to a Sermon." He demonstrated from James that to correctly hear the word of God requires "proper preparation" (getting rid of

moral filth and the outgrowth of evil), "submissive reception" (receiving the word with meakness), and "obedient doing" (the blessing from a sermon is not in being emotionally stirred or intellectually stimulated — but in doing).

Dr. Robinson's remaining two sermons from James were on James 2:14-26, from which he demonstrated that faith is more than profession — it shows itself in works; and James 3:1-12, from which he argued that "the acid test of Christian maturity is how you control your tongue."

In his fourth message, Dr. Robinson turned to the Old Testament book of Judges (chapter 10), from which he used the account of Jephthah to illustrate that good hearts with bad theol-



Dr. Haddon Robinson (r.) with Conference Moderator Arden Gilmer.

ogy can do untold damage. Jephthah, in his zeal to serve the Lord, vowed to make a human sacrifice — something strictly forbidden by God's law. Applying this message to the Conference theme, Dr. Robinson said, "We need to practice what we know, but we better know what we practice."

In his final message, "How God Keeps His Promises," Dr. Robinson

looked at three ways in which God works in human affairs: (1) Intervention — God performs a miracle to remove a situation or to take us out of a situation. (If you believe this is the only way God works or the main way He works, you have an illusion, Dr. Robinson said, warning that disillusionment is the child of illusion.) (2) Interaction — God works in and

through us to enable us to work out of a situation. (3) Inner action — God leaves us in the situation and changes us, making something beautiful out of us.

Only when we understand that God works in all three of these ways can we fully see His hand at work. "God keeps His promises," Dr. Robinson concluded. "You can count on that."

Speaker Dennis Wilson

How to deal with feelings of inferiority and self-doubt was the topic of Rev. Dennis Wilson's message during the inspirational hour on Friday morning of Conference week. Referring to the Conference theme, Rev. Wilson, pastor of the Hillcrest Brethren Church of Dayton, Ohio, said that as long as our lives are filled with feelings of inferiority and self-doubt, we cannot fully "practice what we know."

Noting that feelings of inferiority are not limited to non-Christians and were even experienced by such biblical greats as Moses and Jeremiah, he said that the way to overcome these feel-

ings is by getting a biblical perspective on how God views us and can use us. He referred specifically to Matthew 6:25-26, which teaches us that we are of infinite value to God; Ephesians 2:10, which teaches us that we are God's workmanship; and I Corinthians 12:14-19, which teaches that every part of Christ's body is arranged just as God wants it to be.

Rev. Wilson concluded his message with four practical suggestions for overcoming feelings of inferiority and self-doubt. (1) **Realize** that God knew you before you were in your mother's womb. (2) **Remember** that God is not

Pastor
Dennis
Wilson —
how to
deal with
feelings of
inferiority.



finished with you yet. (3) **Refuse** to compare yourself with others. (4) **Respond** to your own weaknesses by working on those that you can change and accepting those you can't.

the first hope as Christian parents who have hidden God's word in their hearts — not only that they might not sin against God, but that they might not sin against their children by failing to bring them up in the Lord. And he sees the second hope as parents who assume their responsibility to bring up their children in Christian teaching and discipline.

Mr. Charles Beekley, Director of Christian Education for The Brethren Church, emceed the luncheon. The program also included musical selections from the Summer Crusader Team "His Choice," updates on the work of the Board of Christian Education by commission chairmen Lynn Mercer, Dave Cooksey, and Richard Craver, and comments by board president Ken Sullivan.

All-Conference Luncheon

Rev. George W. Solomon, the newly installed 1985-86 General Conference Moderator, was the speaker for the All-Conference Luncheon sponsored by the Board of Christian Education, which concluded this year's Conference. Rev. Solomon used the luncheon as an opportunity to launch the new Conference theme, "Faith and Family."

Looking first at *the importance of the family*, Rev. Solomon emphasized that faith and family were interdependent in the early church and among the early Brethren. He also stressed the importance of the family to children, quoting Howard Hendrix as saying that the home makes up 83 percent of a child's world. He then warned of *the disintegration of the family*, quoting one author who has stated that the family is on the endangered species list.

Rev. Solomon next looked at three *concerns of the family*, identifying them as fortune (short- and long-range needs), fame (recognition, standing in the community), and future (children growing up, old age, eternity). He demonstrated that the Bible links all these with faith — faith in Jesus' promise that if we seek first God's kingdom and His righteousness, He



1985-86
Moderator
George
Solomon —
focusing on
the family.

will provide for all our concerns.

Rev. Solomon concluded his message with *the hope of the family*, a hope that centers on the word of God. He sees

Conference Notes

—World Relief Board Chairman Marlin McCann reported to Conference that Brethren giving for World Relief so far this year has increased substantially over the same period last year (itself a banner year), with \$51,000 received by the first week of August.

—Mrs. Jan Sullivan, chairperson of the Social Concerns Committee, told Conference that her committee is planning a national "Brethren Awareness Week" during this Conference year to sensitize Brethren to issues such as pornography, homosexuality, gambling, etc.

—During his report to the Conference, Rev. Ralph Gibson, president of the Brethren Publishing Company Board of Trustees, presented a certificate to **Pat Dovey** in recognition of her seven years of service in the company's Sunday school department. Mrs. Dovey is now manager of The Carpenter's Shop.

—Retirement Board President Dale Ru Lon reported that rates for medical insurance through the Brethren Health Care Plan will rise in 1986. Beginning January 1, single rates will go from \$60 to \$75; family rates from \$180 to \$225; and Medicare wraparound from \$25 to \$32.50 per month.

National Ministerial Association

Rev. Smith Rose, president of the National Ministerial Association, presided over the association's sessions during General Conference. Rev. James R. Black, Executive Director of the Missionary Board of The Brethren Church, opened the first session with "A Pastor's Challenge." Using Mark 11:12-14 and 20-21 as his text, he encouraged those who are blessed to be worthy of this blessing by bearing fruit of service and ministry.

Rev. Gregg Moser, pastor of the Derby, Kans., Brethren Church and Midwest District Conference moderator, announced that the 1986 Pastors' Conference will be held April 29-May 1 at Stonecroft Retreat Center in Branson, Missouri. Cost of the conference will be \$125 per couple, with registration limited to 85 couples.

It was reported that David Benshoff would be the recipient of the \$500 Ministerial Association Scholarship

for the 1985-86 school year. Benshoff who with his wife Deanna, served first as a tentmaker and then for a number of years as a lay worker in the Derby Brethren Church, is entering Ashland Theological Seminary this fall.

Rev. Dale Ru Lon, president of the Retirement Board, announced that rates for medical insurance through the Brethren Health Care Plan would rise in 1986. (See bottom of page 15 for new rates.) He also reported that although retirement program investments were less successful in 1984, average yield over the past three years has been 12 percent.

Ministerial Association secretary-treasurer Rev. Gerald Barr presented a message on "Imitation Christianity" during the Wednesday afternoon session. Using I Thessalonians 1:6ff. as his text, he challenged the elders to more fully imitate Christ.

President Smith Rose presented a draft of a new constitution for the association, to be considered for adoption at next year's sessions. A number of suggested improvements were offered, and Rev. Rose was thanked for the many hours he spent reworking the constitution.

Elections followed, with Rev. Smith Rose, Rev. Gerald Barr, and Rev. Richard Craver reelected president, secretary-treasurer, and assistant secretary-treasurer respectively.

During the Thursday afternoon session, Rev. Craver shared how God had blessed his family during the recent illness of his daughter, Michelle. Then using I Thessalonians 4:7-12 as his text, he asked, "What Is Your Greatest Sermon?" answering that the greatest message an elder preaches is with his daily life.

Rev. Gerald Barr presented a memorial for Elder Leonard Bennett, who died during the past year. An offering for the Ashland Theological Seminary Student Aid Fund was also received in memory of Lorine Mills (wife of Elder John Mills), who was killed in a car accident during Conference week.

The final session concluded with a time of personal sharing, when several elders told how God was working in their lives; an anointing service for Pastor Fred Brandon; and a challenge by Rev. Smith Rose to "rejoice always, pray without ceasing, and give thanks in all things."

—Rev. Emery Hurd

Laymen's Organization

Mr. Leonard Albert, secretary of Lay Affairs for the National Office of Lay Affairs for the Church of God, Cleveland, Tenn., presented two inspirational messages during the National Laymen's Organization (NLO) meetings at General Conference.

In his first message, Mr. Albert told Brethren laymen that God is looking for godly men of compassion to minister for Him, and he called for a revival of manhood in The Brethren Church. In his second message, he challenged the laymen to give minimum resistance to God and to maintain maximum contact with God in order to receive the measureless power of God. He also called upon the men to support their pastors, support The Brethren Church, become more effective witnesses for Christ, and be more generous stewards.

During the Wednesday session, Floyd Benshoff led a memorial service for laymen Earl Adams-Vinco; Walter Mangus-County Line; George Jones-Hagerstown; Elda Dennis-Roanoke; Arthur Amor-Trinity; Glenn Miller-Milledgeville; Burt Johnson-Brush Valley; Jack Weikle-Huntington; and L.M. Johns-Hagerstown; all of whom passed away during the last year.

NLO President Jim Payne conducted the daily business sessions, for which 49 men registered as delegates. He introduced the men to a new Laymen's brochure entitled "Brethren Laymen Men's Fellowship International," which presents the purposes, opportunities, and challenges of the Laymen's Organization.

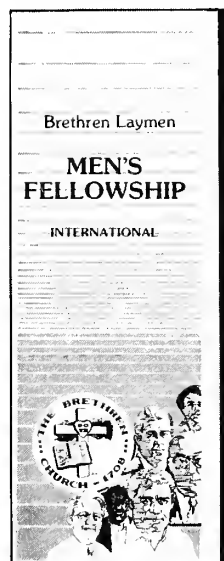
Treasurer Charles W. King reported that the top ten laymen's groups in giving to the 1984 project were Burlington (\$360), Nappanee (\$300),

Bryan (\$300), Vinco (\$300), Johnstown III (\$235), Maurertown (\$200), Hagerstown (\$175), Loree (\$125), North Liberty (\$115), and Waterloo (\$110). The ingathering for this year's project was held during the Wednesday and Thursday sessions, with a total of \$1,840 being received.

Projects approved for 1986 were: Seminary Brethren Student Aid — \$500; Brethren Publishing Company Endowment Fund — \$500; Growth Partners — \$40; with remaining funds received to be equally divided among Ashland College Brethren Scholarship, Ashland College Campus Ministry, Riverside Christian Training School, and Maria Miranda Tape Ministry. The minimum goal was set at \$4,000.

Last year's president-elect Virgil Barnhart is the 1985-86 NLO president. Steve Williams was chosen the new president-elect, and Tim Hurd was elected second vice president. Reelected to their respective offices were Bob Crowe, secretary; Gene Geaslen, assistant secretary; Charles King, treasurer; and Bill Musser, assistant treasurer.

Steve McPherson, an Ashland Theological Seminary student who received student aid from the NLO last year, spoke at the concluding session and installed the new officers.



New Laymen's brochure

National WMS Sessions

"Which is easier to do — to give one dollar or to give one hour to pray for missions?" asked Brethren missionary Chantal Logan of Bogotá, Colombia, as she spoke at the WMS luncheon on Wednesday of Conference week. Mrs. Logan went on to challenge the women to pray regularly for our missionaries and the work they are doing.

The Project Offering for church extension in Colombia was received at the luncheon. The amount given was \$9,906. At another session the Thank Offering was presented, which totaled \$8,810.

There were 142 delegates and officers who met to transact the business of the WMS. Each session was opened with devotions by Pauline Benshoff.

A two-fold project was approved for 1985-86. Half of the offering is to go to the Home Mission work in Mesa, Arizona, and the other half toward the support of Jeanne Bobenage, our new missionary to Colombia.

The officers elected were: president, Donna Stoffer; vice president, Helen Dickson; financial secretary, Paula Deardurff; treasurer, Dorothy Carpenter. Appointed officers approved by

the women were: literature secretary, Helen Shively; *Outlook* editor, Grace Grumbling; *Outlook* subscription secretary, Bonnie Summy; sewing and world relief coordinator, Carol Mellinger.

A memorial service was presented by the women of the Gretna society. As the name of each WMS member who had died this past year was read, a note was placed on a large musical staff. When completed it was the music for:

*We are one in the bond of love;
We are one in the bond of love.
We have joined our spirit
With the Spirit of God.*

We are one in the bond of love.

— reported by Alberta Holsinger

Pastors' Wives Association

The national association of Pastors' Wives met for breakfast at the Ashland Restaurant on Tuesday morning of Conference to hear a message from missionary Juanita Dillard, elect officers, and enjoy a time of fellowship.

Mrs. Dillard's comments focused on the many cultural differences between the United States and Medellín, Colombia, where she and her husband

served as missionaries for the last three years. She mentioned, for example, differences in social customs (hostesses are expected to serve their guests; middle-income families — including missionaries — are expected to hire a live-in maid) and hospital customs (patients are expected to provide their personal supplies).

But she said that the most notice-

able difference between the two countries is the spiritual opposition to the gospel in Colombia. For this reason, the missionary's strongest tool in Colombia is prayer, Mrs. Dillard said.

In their elections, the Pastors' Wives chose the following officers for two-year terms: president—Amanda Moore, St. James, Md.; vice president—Doris Barnett, Hagerstown, Md.; secretary-treasurer—Dolores Keplinger, Linwood, Md.; and assistant secretary-treasurer—Norma Waters, Mt. Olive, Va.

— Ann Miller

New Missionary



The Brethren Church's newest missionary was introduced to Brethren attending General Conference. She is Jeanne Bobenage from Johnstown, Pa., a member of

the Vinco Brethren Church.

Ten days after Conference (on August 26) Jeanne flew to Bogotá, Colombia, to begin her missionary service there. In Bogotá she will live with the Logans and assist them with the mission work they have begun in that city. Possible areas of service include working in the SERVICOM office, helping with administrative work, leading Bible studies, and photograph-

ing the mission work.

A graduate of Central Cambria High School in Ebensburg, Pa., Jeanne also has an A.A.S. degree from Rochester Institute of Technology, where she majored in photographic illustration. More recently she attended the "Intensive Christian Training" program at Last Days Ministries in Lindale, Texas.

In the Vinco Brethren Church

One of the special joys of this Conference was having a number of missionaries present for the week. The Woman's Missionary Society presented each

of these families or individuals a recognition plaque during the WMS "Spotlight" on Thursday evening.

Those recognized were (l. to r.) Juanita and Robert Dillard (and children Lucas and Annie, not pictured), who concluded their service in Colombia earlier this year; Chantal (children John Mark, Lawrence, Rebecca) and Mark Logan, on short leave from Colombia (to which they returned on August 26); Maria and Juan Carlos Miranda, who oversee the Hispanic work in Mexico and California; Marilyn and Ray Aspinnall, on furlough from Argentina; and Allen Baer, also on furlough from Argentina.



BYC Convention Highlights

By Mitchell Funkhouser, National Brethren Youth Director

Following a short business session, the 1985 BYC Convention got into full swing with the youth participating in a Youth March. The primary purpose of this march was to display a sense of unity within the Brethren Youth. The youth marched across the Ashland College campus and into the worship service of the General Conference, where they were challenged by Youth Moderator Mark Robison to think of themselves not as the church of the future but as the church of today. The first evening was capped off with the now traditional Hoedown, led by Tom McConahay.

Tuesday saw a departure from routine, as all 135 of the Convention's registered attendants boarded buses for a day of fun and fellowship at Camp Bethany. In addition to relaxing and spending time with friends, old and new, the youth were treated to a concert by Doug and Debbi Boquist. The evening ended with a campfire, led by Pastor Jim Miller.

Workshops aimed at addressing the concerns of youth were the order of the day Wednesday. Pastors Denny Wilson, Mike Gleason, and Archie Nevins presented seminars on the influences, pressures, and reactions young people experience in today's everchanging world. The youth were also given an opportunity to interact with the leaders and with one another. This time of discussion proved to be a dynamic learning and growing experience.

The third annual BYC Showcase, designed to share the talents of Brethren Youth with the entire Conference, was again a huge success. A record number of young people (32) participated in this year's Showcase, and the program proved to be the most varied to date. Included on the program were a puppet presentation, skits, solos, duets, instrumental numbers, and a juggling exhibition. Following the Showcase, the youth attended a powerful concert by The Hitches, a Columbus-based contemporary Christian music band. All those in attendance were entertained and challenged by the music and the message of the gospel.

Throughout the week the youth were fed spiritually in morning devotions, led by Pastor Jim Miller. Then on Thursday evening they had a special time of worship and celebration as they shared in the Threefold Communion Service, led by Pastor Keith Hensley.

The final business session on Friday was devoted to project ingathering, new business, and elections. To date this year's ingathering, a portion of which will go to Riverside Christian Training School, has totaled over \$10,000, with the final goal of \$15,000 still in sight.

New business included discussion of the introduction of a trophy called the Moderator's Cup. A point system is being developed to challenge youth

groups to meet the guidelines set forth each year by the Guidelines Committee. The group tallying the most points will get to keep the Moderator's Cup for one year. The purpose of this cup is to foster not only group involvement but also friendly competition within the BYC. The proposed Moderator's Cup was accepted by the Convention, subject to review by the BYC Council in December.

The Cheyenne Brethren Church was chosen as the national youth project for 1986. The Cheyenne Church is adding to its building, and the youth money will go toward this addition.

In the elections, Mark Robison, a member of the North Manchester Brethren Church and a senior at Manchester College, was reelected moderator. The new vice-moderator is Mike Evans, a member of the Lathrop Brethren Church and student at Delta College. Vanda Funkhouser, a member of Sarasota First Brethren Church and a junior at Ashland College, was elected secretary. Serving as her assistant will be Jean Moe, a member of the Sarasota First Brethren Church and a student at Ashland College. Bryan Bontrager, a member of the Winding Waters Brethren Church and a junior at Miami University of Ohio, was reelected treasurer. And Jenny Witulski, a member of the Ardmore Brethren Church and a sophomore at Ashland College, was reelected statistician.



Left photo: Volleyball was a popular activity during the outing at Camp Bethany on Tuesday. Right photo: Officers past and present. From left to right, statistician Jenny Witulski, past vice-moderator Dave Logan, past secretary Gerri Bargerhuff,



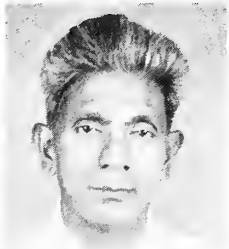
moderator Mark Robison, secretary Vanda Funkhouser, treasurer Bryan Bontrager, assistant secretary Jean Moe, and vice-moderator Mike Evans.

Photos by Kasey Kesselring.

Missionaries Hurt, Pastor Killed In Vehicle Accident in India

Rajahmundry, India — Brethren missionaries K. Prasanth and Nirmala Kumar were injured and an Indian pastor was killed August 4 in an automobile accident that occurred near Rajahmundry.

Killed was Rev. K. Agamano Rao (69), from the village of Balabhadrapuram, who has been associated with the Brethren Mission in India since 1969. According to Rev. Kumar, Rev. Rao was an effective preacher and teacher of the gospel who desired to preach the gospel until the day of his death.



Rev. Rao

Both Prasanth and Nirmala suffered fractured right wrists in the accident. Prasanth also received a deep cut on his right leg, while Nirmala's right leg was fractured. Prasanth was treated and released, but Nirmala

spent several days in the hospital before being discharged on August 9. The three Kumar children received only minor injuries and were also treated and released.

The accident occurred when the driver of the van carrying the Kumars and Rev. Rao swerved to miss a dog and lost control of the vehicle, which slammed into a parked truck.

The van in which the accident occurred had just been purchased on July 25 and dedicated to the Lord's work on August 2. It was intended for use in the Indian villages for evangelistic work, as a mobile medical clinic, and in relief activities to the poor and needy. It was equipped with film and slide projectors, a public address system, outdoor lights, and medical equipment and supplies.

Following the dedication on August 2, the van was immediately put into service in spreading the gospel in Vizag and in the villages of Pilla Agraharam and Anakapalli. It was while returning to Rajahmundry after this

weekend mission that the accident occurred.

In a letter to the Missionary Board dated August 23, Rev. Kumar reported that Nirmala was still bedfast, but that he was moving around some, and that the three children had recovered and were attending school regularly. He expressed his families sincere thanks to all in The Brethren Church for upholding them in prayer.



The van after the accident.

Central District Renews Its Commitment To Planting a New Church in the District

Cerro Gordo, Ill. — Planting a new Brethren church in the Central District was the focus of four resolutions passed by the 26 delegates to the Central District Conference held July 12-13 at the Cerro Gordo Brethren Church.

In the four resolutions the district renewed its commitment to planting a new church, established a new \$13-per-member assessment for this purpose, instructed the District Mission Board to continue looking for a place to begin the work, called upon members of the district to make this project a matter of prayer, and directed pastors and church leaders to promote this project in their churches.

District treasurer Sue Michael reported that the district mission project for the past year was completed in May. This project was the purchase of a mini-van for the national Board of Christian Education for use in the Summer Crusader program. The district assessment for this project had likewise been \$13 per member. The total amount raised by the four churches of the district for this project

was \$11,614.98.

Other business items of note included:

— Adopting a proposal requiring that all legislation and actions to be presented to conference be sent to each district church 30 days prior to the meeting to allow maximum dialogue on important issues.

— Accepting a recommendation that the Lanark First Brethren Church host a fall District Youth Rally using Brethren Youth Director Mitch Funkhouser as a resource person.

— Setting next year's conference for July 11-12, 1986, at the Lanark First Brethren Church.

— Electing the following

district officers: moderator-elect, Henry Wilson; secretary, Doris Geisz; assistant secretary, Dorothy Ruth Glenn; treasurer, Sue Michael; assistant treasurer, Doris Merlak. Rev. Lynn Mercer, this year's moderator-elect, is the new moderator.

The conference program also included a moderator's address by Rev. George Solomon, a slide presentation of the work of the denominational ministries, and a message by General Conference Moderator Arden Gilmer.



The Crusader team Images of Light with the mini-van purchased for the BCE by the Central District.

Three Men, One Woman Ordained To Brethren Eldership in June

Three men and one woman were ordained as elders in The Brethren Church during the latter half of June. On this and the following page are reports of their ordination services and a brief biography of each new elder.

Dennis J. Wilson

Dayton, Ohio — Dennis Wilson, pastor of the Dayton Hillcrest Brethren Church, was ordained to the Brethren eldership, and his wife, Colleen, was consecrated as the wife of an elder on Sunday morning, June 16, at the Hillcrest Church.

Dr. Fred Finks, vice-president of Ashland Theological Seminary, presented the ordination message, and he and Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church, conducted the ordination. Mrs. Marijane Stanley, moderator of the Hillcrest Church, read the action of the church calling for Mr. Wilson's ordination, and Mrs. Winifred Millat, chairwoman of the deacon board, read a passage of Scripture.

Special music for the service included a trumpet prelude by Louis Walborn accompanied by Mrs. Genevieve Korte, a harp solo by Miss Cinnamon Downs, and a selection by the Hillcrest choir. The organ postlude was played by Mrs. Korte.

Dennis J. Wilson was born in Defiance, Ohio, on February 11, 1958. Three years later his family moved to Cincinnati, where Dennis lived until entering Ohio University in 1976 on an athletic scholarship.

For many years prior to entering college, Wilson's career aspiration had been to play professional baseball. During his junior year at Ohio University, he came to know Jesus Christ as his Savior. That same year he met Colleen (Cookie) Wright of Wooster, Ohio. Then during the following summer he felt God calling him into the gospel ministry.

On September 20, 1980, Dennis and Cookie were married, and four days later Dennis began classes at Ashland Theological Seminary. Then, during Dennis's second year at ATS, he and Cookie joined the Park Street Brethren Church in Ashland.

Dennis received his master of divinity degree from ATS in May of 1983, and the following month he became pastor of the Hillcrest Brethren Church.

Rev. and Mrs. Wilson have one child, Jacob, born in January 1984.

Kathryn Sue Mitchell

Elkhart, Ind. — Mrs. Kathryn Sue (Rinehart) Mitchell was ordained an elder in The Brethren Church June 23 in an afternoon service held at the Winding Waters Brethren Church.

The Rev. Mrs. Mitchell is the wife of Rev. Robert Mitchell, also a Brethren elder, and the two of them are serving in a bi-vocational church-planting ministry in Mesa, Ariz.

Dr. Dale Stoffer, pastor of the Smoky Row Brethren Church, Columbus, Ohio, presented the sermon for the ordination service. Ron App, as-

sociate pastor of the First Brethren Church of Nappanee, Ind., presented message in song.

Other Brethren elders participating in the service were Rev. Alvin Shifflett, senior pastor of the Nappanee First Brethren Church; Dr. Donald Rinehart, dean of the School of Arts and Humanities at Ashland College (and an uncle to Mrs. Mitchell); and Rev. Leroy Solomon, pastor of the Winding Waters Brethren Church. The action of the Winding Waters Church calling for ordination was read by moderator Nathan Soward.

Kathryn was born in Ashland, Ohio, on August 2, 1949, but grew up in Tucson, Ariz., where she was graduated from Catalina High School in 1967. She attended Ashland College, from which she received a bachelor's degree in music education in 1971, and Fuller Theological Seminary, from which she received a master of arts degree in theology in 1982.

Kathryn and Robert were married in 1970, and they now have two children — Nathan and Amy.

Robert D. Westfall

Pleasant Hill, Ohio — Robert D. Westfall was ordained an elder in The Brethren Church on Sunday morning June 23, at the Pleasant Hill First Brethren Church, where he has served as pastor since October 1983.

Rev. Donald Rowser, pastor of the Goshen First Brethren Church, delivered the ordination sermon. The ordination of Westfall and the consecration of his wife was conducted by Rev. Rowser and U.S. Navy Chaplain Thomas Schultz, who is also a Brethren elder.

(continued on next page)



Rev. William Kerner (l.) and Dr. Fred Finks (behind Rev. Kerner) conduct the ordination of Dennis Wilson and the consecration of his wife Colleen (Cookie).



The Rev. Mrs. Mitchell with her father and mother, Dr. Carroll and Mrs. Marilyn Rinehart, and her husband, Rev. Robert Mitchell.

Pennsylvania Conference Meets For Business and Inspiration

Meyersdale, Pa. — Messages by Moderator-Elect Gerald Barr and Moderator C. William Cole were two focal points of the Pennsylvania District Conference held July 25-27 at Camp Peniel.

Other features of the conference were a musical program by the Singing Thomases (Elders Carl and Rodney and wives Nancy and Barbara); three mini-devotionals by Rev. Keith Hensley; a musical program by the Crusader team His Choice; a program of testimony and song by Mr. and Mrs. Larry White (head of security at Lee Hospital in Johnstown) and son

Matthew; and a message by General Conference Moderator Arden Gilmer.

In his address, Moderator-Elect Barr compared the Pennsylvania District to a tree that has been pruned back to little more than a stump, citing district statistics to make his point. But there is still life in the stump, Rev. Barr said, and he challenged members of the district to renew that life by making use of their most important resources — the Bible, prayer, and obedience.

Moderator Cole focused on four areas in which Brethren cannot afford to be careless about being doers of the

word: (1) God's reconciliation with man and man's reconciliation with God and one another; (2) the work of the Sunday school; (3) fellowship within local churches; and (4) involving youth in the services of the church.

Moderator Cole included several recommendations in his address, three of which were adopted by the conference, namely: (1) that each church study the subject of reconciliation this year and seek ways to encourage reconciliation among members, and that churches become models of reconciliation in their communities; (2) that each church provide greater emphasis on the Sunday school this year and seek creative ways to train Sunday school staff and encourage greater at

(continued on next page)

Ordinations

(continued from previous page)

Robert Westfall

Also participating in the service were deacons Rouland Deeter and Ben Carey. Special music included a trio by Dana Koehler, Vanessa Oburn, and Brenda Ruppert, and the prelude played by Mrs. DeAnn Oburn (organist) and Mrs. Ada Oburn (pianist).

A carry-in dinner followed the ordination service.

Robert was born March 9, 1956, in Defiance, Ohio, but grew up in Dayton, Ohio, where he trusted Jesus as his Savior at the age of nine and became a member of Christian Tabernacle while in high school. Following his graduation from Dayton Christian High School in 1974, he attended Huntington College, Huntington, Ind., from which he received a B.A. degree in 1978.

While in college, Robert married Leesa Lowell Jess of Pleasant Hill. From Huntington, Robert and Leesa moved to Dallas, Texas, where Robert attended Dallas Theological Semi-

nary. During his seminary years, Robert served a three-month pastoral internship at the Pleasant Hill First Brethren Church under the guidance of Rev. Gene Eckerley. Robert then received his master of theology degree from Dallas Seminary in May of 1983, and in September of that same year the members of the Pleasant Hill Church called him to be their pastor.

The Westfalls have two daughters, Heather Rae (4), and Amy Ruth (2).

David C. Kerner

Goshen, Ind. — A service ordaining David C. Kerner an elder in The Brethren Church was held June 30 at the Goshen First Brethren Church, where Rev. Kerner is associate pastor.

The message for the ordination service was presented by David's father, Rev. William Kerner, who is Director of Pastoral Ministries for The Brethren Church. Other Brethren elders taking part in the service were Rev. Donald Rowser, senior pastor of Goshen First Brethren; and Rev. Mark Baker, minister of music of the Elkhart, Ind., First Brethren Church.

Mr. Max Slabaugh, moderator of the Goshen congregation, read the action of the church and of the district and national ministerial examining boards concerning David's ordination. A message in music was presented by Rev. Baker and Mrs. Diane Kerner (David's wife). The prelude was played by Douglas Krantz.

The new Brethren elder was born May 14, 1958, in Mansfield, Ohio. His family later moved to Roann, Ind., and David was graduated from Northfield High School, Wabash, Ind., in 1976. He attended both Ashland College and Ashland Theological Seminary, receiv-

ing an A.B. degree from the college in 1980 and an M.Div. degree from the seminary in 1983.

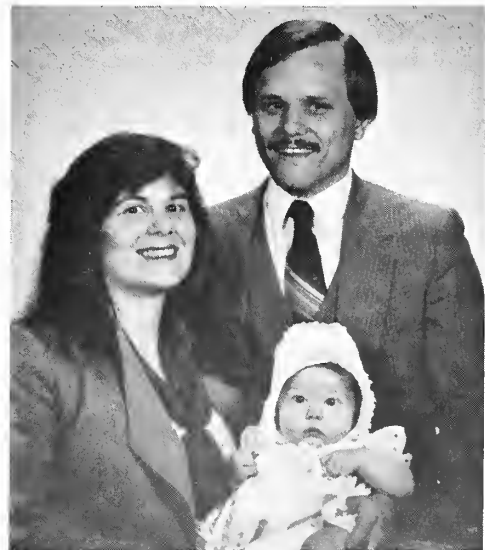
While in seminary he served as assistant pastor of the Garber Brethren Church in Ashland, spent a year in cross-cultural internship under Dr. Juan Miranda in California and Mexico, and served for eight months as interim pastor of the Brethren Church of North Georgetown, Ohio. Following his seminary graduation he entered his present position as associate pastor of the Goshen First Brethren Church.

David and Diane (O'leary) were married August 2, 1980. They have one child, a daughter, Erin Marie, born April 5, 1985.

A fellowship dinner was held following the ordination service, at which time the Goshen congregation presented David a *New International Dictionary of New Testament Theology*.



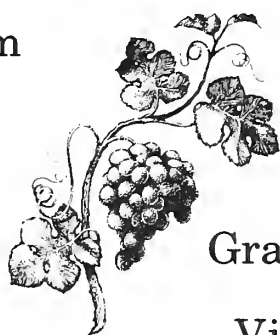
Rev. Donald Rowser (l.) congratulates the newly ordained Rev. Robert Westfall.



Rev. and Mrs. David Kerner and their daughter Erin Marie.

From

The



Grape
Vine

Ella Noyes, a member of the Falls City, Nebr. First Brethren Church, and **Fred Fouth** were united in marriage on June 23 in the Falls City Church. The bride was 82 years old, and the groom was 94. This is Mrs. Fouth's first marriage; Mr. Fouth was a widower.

The **Linwood, Md., Brethren Church** will celebrate Homecoming on Sunday, October 13, with morning services, a noon luncheon, and a 2:00 p.m. program featuring the Strawbridge Singers. On Sunday, November 3, the congregation will celebrate the 80th anniversary of the dedication of the church, with several former pas-

Pennsylvania Conference

(continued from previous page)

tendence; and that the District Board of Christian Education develop new programs for improving the quality of the educational programs of churches across the district; and (3) that the Board of Christian Education in each congregation promote greater fellowship and cooperation between youth and adults in the church through the implementation of prayer partnerships and fellowship events.

In addition to acting on their recommendations, the 87 delegates at the conference elected officers and board and committee members, received reports, and took care of other district business. Action on a "Baptism Paper" that would amend the district constitution to allow churches to receive into membership people who have been previously baptized by "believers' immersion" (but not necessarily triune immersion) was tabled, and the paper is to be reconsidered next year.

Elections resulted in the following officers: moderator-elect, Robert Hoffman; secretary, Kay Miller; assistant secretary, Judy Bird; treasurer, Dolores Golby; assistant treasurer, Jerald Radcliff; statistician, Curtis Hamel. Gerald Barr, this year's moderator-elect, is the new moderator.

Next year's conference was set for July 24-26 at Camp Peniel.

tors participating. A noon luncheon and 2:00 p.m. program are also being planned for this occasion.

Keith Callen, who attends the Sarver, Pa., Brethren Church, took top honors at the Pennsylvania State championships of the U.S. Gymnastics Federation in the 13 to 15-year-old division. He finished fifth in the floor exercises, fourth on the pommel horse, second on the parallel bars, first on the rings and high bar, and first all around.

Lori Riggatire, who also attends the Sarver, Pa., Brethren Church, is a

member of the Twinkie Twirlers team that won the Pennsylvania State championship in group competition in the 5 to 8-year-old division. This is Lori's second year in competition.

A daughter, **Rebecca**, was born to Brethren missionaries **David and Jenny Loi** on August 8, 1985.

Ronald W. Waters was installed a pastor of the Mt. Olive (Virginia) Brethren Church on Sunday morning June 30. Rodger Geaslen, representing the Southeastern District Board of Spiritual Oversight, conducted the installation service.

In Memory

Gladys Hanley, 75, August 5. Member of the North Manchester First Brethren Church. Services by Rev. Woodrow Immel.

Mildred Deeter, 77, August 2. Member since 1927 of the Brethren Church in New Lebanon. Services by Rev. Donald E. Rowser.

Bessie A. Grove, 98, July 31. Lifelong member of The Brethren Church and for many years until her death a member and deaconess in the Brighton Chapel Brethren Church. Services by John L. Long, Brighton Chapel pastor. Mrs. Grove was the daughter of Rev. I.D. Bowman. She was a faithful attender at General Conference and was recognized as the oldest person present at the "Centennial Celebration" Conference in 1983.

Ivan D. Daniels, 70, July 30. Member of the Ardmore Brethren Church. Services by Gene A. Eckerley, pastor.

Mrs. Gladys Hinsch, 80, July 28. Member for 42 years of the South Bend First Brethren Church. Services by Larry R. Baker, pastor.

William H. Eyler, Jr., 59, July 8. Member for 47 years of the St. James Brethren Church. Services by Brian H. Moore, pastor.

Clara Norton Kermoade, 53, July 7. Member of the Falls City Brethren Church. Services by James Thomas, pastor.

Timmy Shifflett, 19, July 2. Attended the Mt. Olive Brethren Church. Services by Rev. Mark Carderelli, assisted by Rev. Alvin Shifflett (uncle), Ronald W. Waters, and Roger Hart.

Mrs. Ruth Burns, 87, June 8. Member of the Denver First Brethren Church. Services by Rev. George Brown.

Goldenaires

Dr. Leslie and Mrs. Ida Lindower, 60th, August 16. Members of the Ashland Park Street Brethren Church.

Mr. and Mrs. Chester Mackall, 50th, August 8. Members of the Vinco Brethren Church.

Charles and Lucille McDaniel, 50th, May 18. Members of the Dutchtown Brethren Church.

Weddings

Joann Smith to **Kent North**, August 17 at the Bryan First Brethren Church; Marlin L. McCann, pastor, officiating. Groom a member of the Bryan First Brethren Church.

Debbie Purk to **Thomas Zedaker**, August 3, at the Bryan First Brethren Church; Marlin L. McCann, pastor, officiating. Bride a member of the Bryan First Brethren Church.

Rhonda Beth Mackall to **Charles Robert Marsh, Jr.**, July 20, at the Vinco Brethren Church; Carl H. Phillips, pastor, officiating. Bride a member of the Vinco Brethren Church.

Cynthia Joanne Taylor to **Douglas Scott Clymer**, July 20, at the Brethren Church in New Lebanon; Rev. Donald E. Rowser officiating. Members of the Brethren Church in New Lebanon.

Jeannette Yelton to **Doyle McPherson**, July 20, at the Gretna Brethren Church; James F. Black, pastor, officiating. Members of the Gretna Brethren Church.

Jodi Lynn Foust to **Rodney Lee Bontrager**, June 22, at the Brethren Church in New Lebanon; Rev. Donald E. Rowser officiating. Bride a member of the Brethren Church in New Lebanon.

Diana Lynn Miller to **Robert Curtis Wolford**, June 22, at the St. James Brethren Church; Brian H. Moore, pastor, officiating. Bride a member of the St. James Brethren Church.

Sara Louise Yable to **John Shaulis**, June 21, at the Berlin Brethren Church; Ralph E. Mills, pastor, officiating. Members of the Berlin Brethren Church.

Debbie Schellhamer to **Richard Berkey**, May 17, at the Vinco Brethren Church; Carl H. Phillips, pastor, officiating. Bride a member of the Vinco Brethren Church.

Paula Gossard to **Jerry Caldwell**, May 4, at the Vinco Brethren Church; Carl H. Phillips, pastor, officiating. Bride a member of the Vinco Brethren Church.

Membership Growth

Fairless Hills-Levittown: 10 by transfer

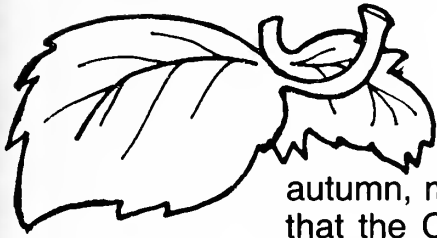
Mt. Olive: 2 by baptism, 2 by transfer

South Bend: 1 by baptism

Garber: 3 by baptism

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

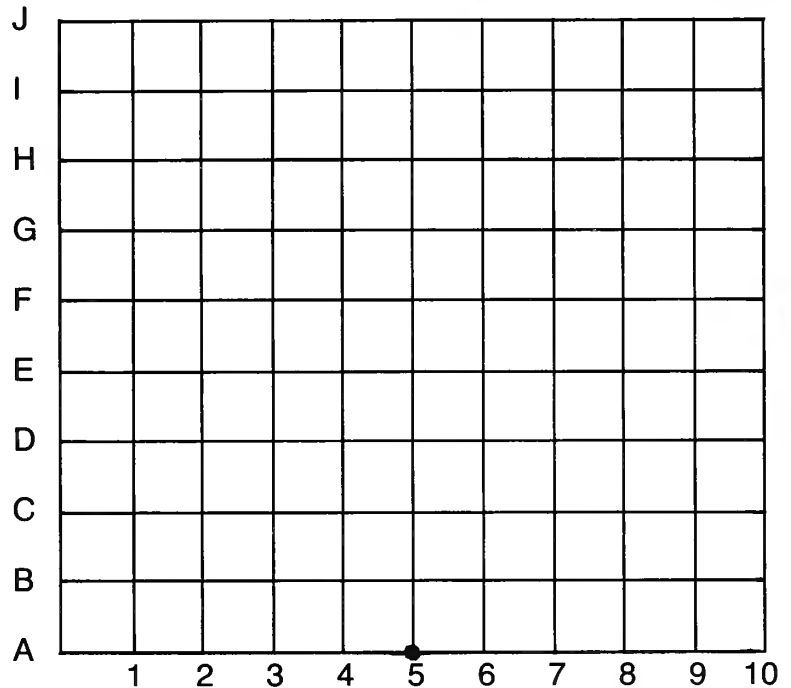


God made the very first trees that ever grew on earth. He didn't grow them from seed. He made them as big trees, already grown. And more trees grew from those trees. From season to season, many of these trees change. In the autumn, many leaves change color and fall from the trees. But we know that the Creator of all this beauty never changes.

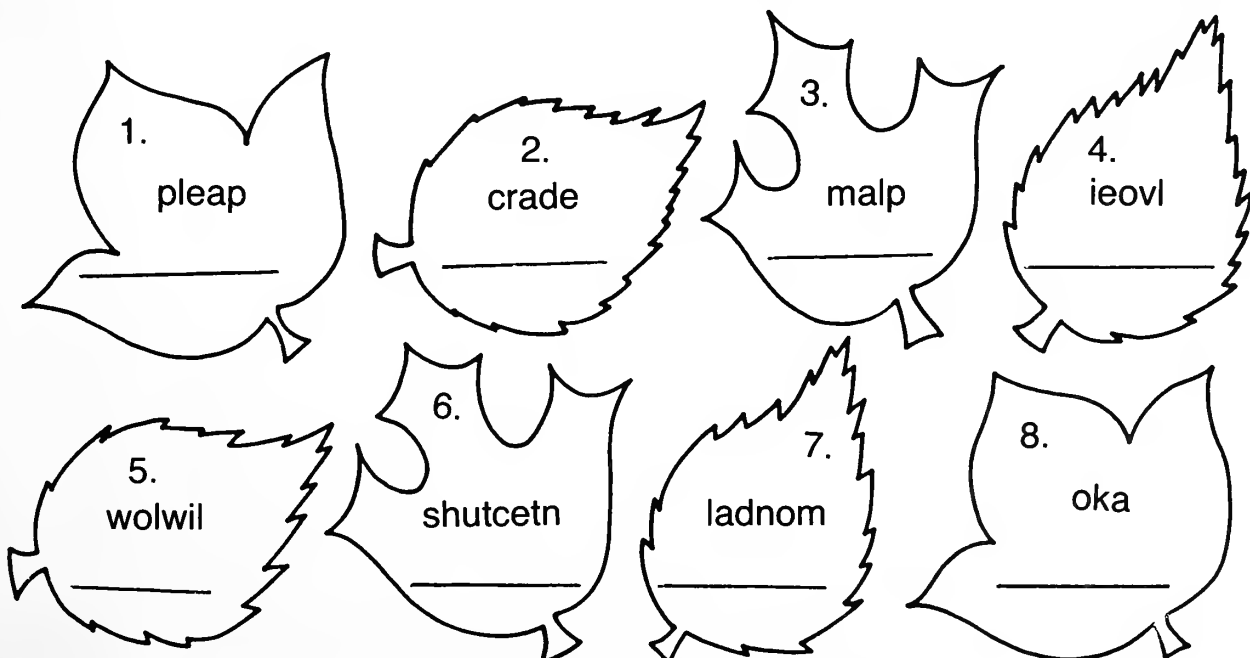
Find the lines with the number and the letter in the clue. Put a dot where these two lines come together. (The first one is done for you.) Then connect the dots in the same order. Use fall colors to complete the picture.

Clues:

- | | |
|-------|--------|
| 1. A5 | 10. J5 |
| 2. B5 | 11. I6 |
| 3. C5 | 12. H7 |
| 4. C4 | 13. F8 |
| 5. D3 | 14. E8 |
| 6. E2 | 15. D7 |
| 7. F2 | 16. C6 |
| 8. H3 | 17. C5 |
| 9. I4 | |



Below are some leaves with letters on them. Unscramble the letters to spell the names of some common trees mentioned in the Bible. Outline the leaves with pretty fall colors.



Today's lesson:

1. THE BRETHREN EVANGELIST is an important part of The Brethren Church.
 - a. It maintains our family ties.
 - b. It enables us to grow together spiritually.
 - c. It helps us work together.
2. THE BRETHREN EVANGELIST needs your support.
 - a. A generous Publication Offering.
 - b. An increase in the number of subscriptions.
 - c. Additional pledges to the Endowment Fund.*

Assignment:

- Give generously to the Publication Offering.
- Provide gift subscriptions for others.
- Support a 100% subscription list in your church.
- Be a contributor to the Endowment Fund.*

To complete this assignment
(or for more help with this lesson)
write to:

THE BRETHREN EVANGELIST
524 College Avenue
Ashland, Ohio 44805

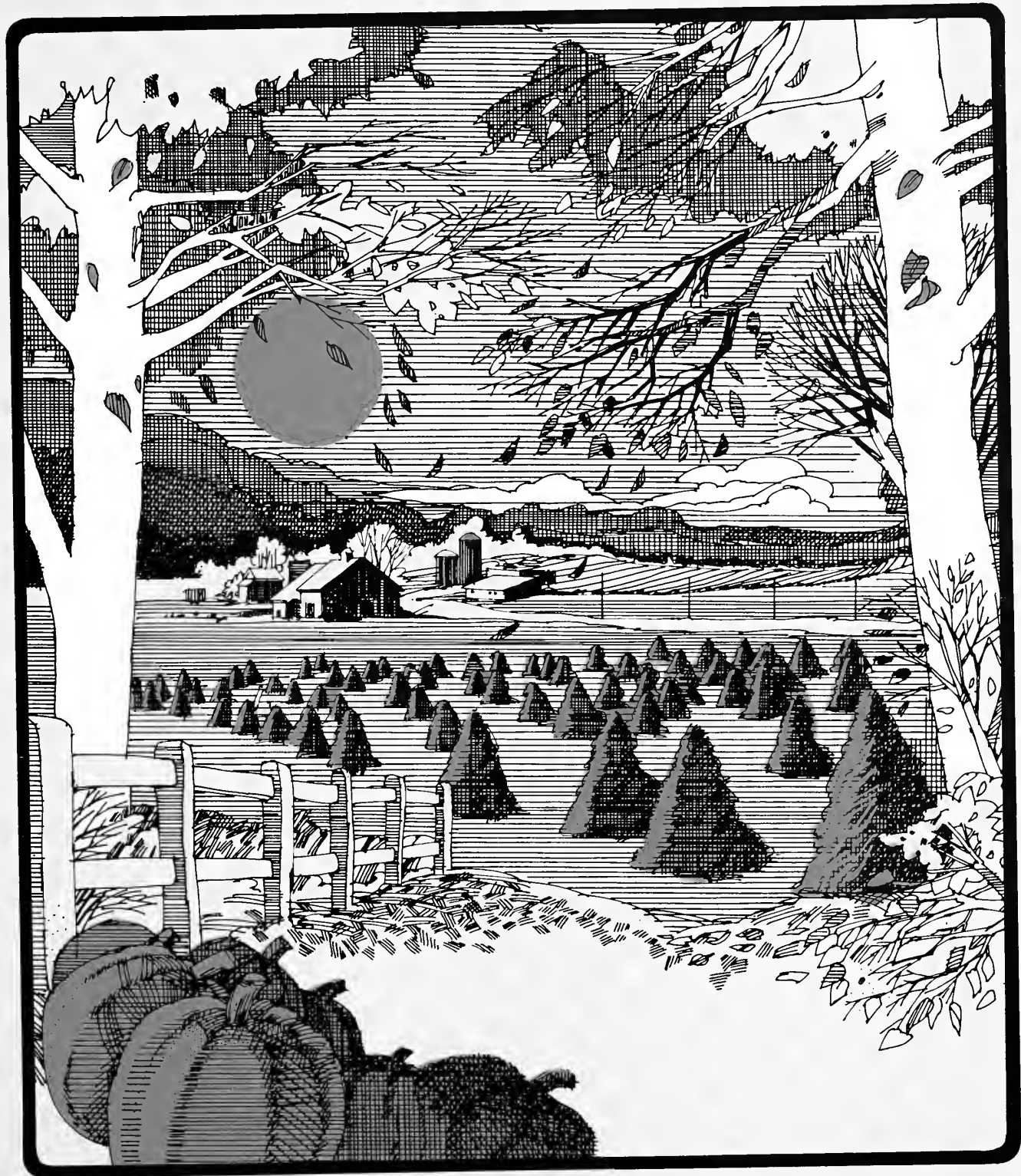
**The Brethren Publications/Home Missions Endowment Fund — money that is invested in the Brethren Home Mission Revolving Loan Fund, the interest from which is used to support the EVANGELIST.*

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NORTH MANCHESTER, IN 46962

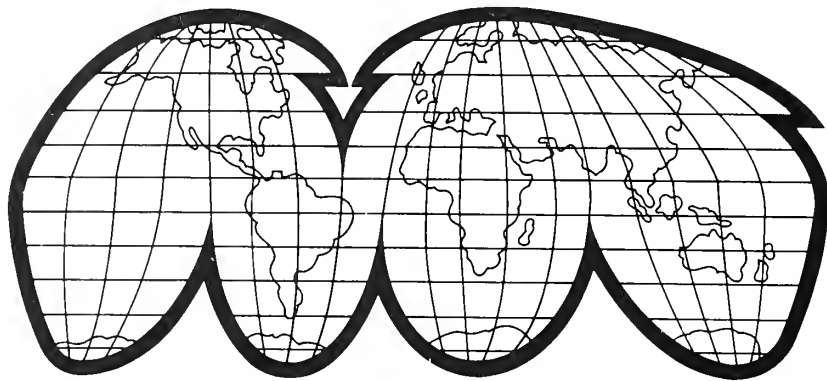
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THE BRETHREN Evangelist

OCTOBER 1985



Developing a Global Vision



by
**John
Maust**

Unsung Heroes

A CHRISTIAN FRIEND from the Peruvian jungles told me that his uncle had died and then explained how.

"My uncle was an evangelist," my friend said. "He would travel by canoe up and down the Ucayali River, preaching in the different villages.

"On one of those trips several years ago, he was bitten by a poisonous snake. He died within 24 hours."

This Christian brother told me the story so matter-of-factly that at first the full impact of it didn't hit me — kind of like, "Well, that's just one of those things that happens when you live in the jungle."

But then I started thinking. This man could easily have stayed home. Instead, he had boated into isolated, even dangerous areas, where whole villages knew little or nothing about Jesus Christ. On this one particular occasion, death took him. He had died while serving God. In every respect, he was a missionary martyr.

Something within me said, "At least he should have gotten some credit for his sacrifice. Think of all the publicity given other missionaries who have died in the line of duty. Maybe that would make his death somehow 'worth it.'"

Nobody made a movie.

But nobody made a movie about this Shipibo Indian man. Speakers at missions conferences don't mention him. He left no journal from which we can cull gems, and I seriously doubt if anyone will ever write a book about him. I can't even give

his name, because I don't know it.

Truly, this man was an unsung Christian hero. How many others are there like him? It's safe to assume that for every one or two big-name missionaries, there must be thousands of other Christian workers faithfully serving God in difficult places and in virtual anonymity.

This is an inspiring thought, because we realize that all around the world individual Christians are getting the word out. We may never hear about these people or know them personally, but judging from the growth of the church, we know they are there.

How important is recognition?

But this idea of missionary anonymity also forces us to ask some hard personal questions. How important to me is recognition from fellow Christians? Do I prefer tasks that are visible and that have measurable results? Would I rather do those things that people can see or about which I can write home?

An affirmative response to these questions may partly explain why prayer gets pushed to the side or pocketed in a midweek service. If I spend an hour on my knees every day, who will know about it? Probably nobody.

Yet I think of the women's prayer group that 12 years ago faithfully prayed for revival in a local church in Lima, Peru. That one small congregation has since spawned 18 others and a worshipping community of 10,000. Hardly anyone knows those prayer warriors' names, but

the results of their efforts are evident.

We also have the idea, "If I'm going to suffer, I at least want someone to know about it." Therefore we don't make the little sacrifice necessary to accomplish big jobs and by complaining, we lose any reward we might have received.

Just the other day I had to miss lunch in order to finish a task with the mission, and I must confess I urge to casually tell others about this act of mini-martyrdom. (In an event, I ate enough at supper to make up for it!)

Finally, we sometimes prefer solo missions rather than group efforts. We fear getting swallowed up in the masses and forgotten, so we go it alone and make far less impact in the Lord's work because of it.

North American Christians seem particularly prone to such individual efforts. Latin Christians, on the other hand, appear to capture more fully the reality of the body of Christ. This is evident in their prayer meetings, where requests more often are phrased in terms of "we" rather than "me."

All this is not to say that God wants faceless automatons. He cares about individuals and calls us each by name. Christ's parable of the shepherd, who leaves behind the 99 to find the one lost sheep, provides proof of this. And it's interesting to note that Paul mentions at least 27 different friends and co-workers by name in chapter 16 of his letter to the Romans.

But it's important every now and then to readjust our priorities. We need to remember that we are to work as for the Lord, not for men. He sees and appreciates what we're doing, even if nobody else does.

Our labor is not in vain.

We also know from Scripture that our labor in the Lord is not in vain. He will, in fact, reward us, whether other Christians praise us or not. It's very doubtful that the late Shipibo preacher even wanted fanfare. As the writer of the Hebrews said about the Christian martyrs: "The world was not worthy of him."

So there's nothing wrong with being an "unsung" missionary. The most important thing is just being a missionary [†]

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In This Issue:

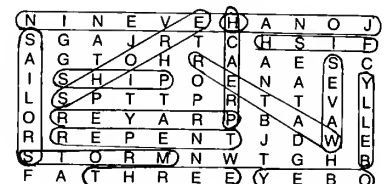
In this issue we begin a series of articles focusing on obligations Christians have to one another. These articles are being written by Rev. George W. Solomon, pastor of the Milledgeville, Ill., Brethren Church and the new General Conference Moderator. "Love One Another," the first article in this series, appears on pages 4 and 5.

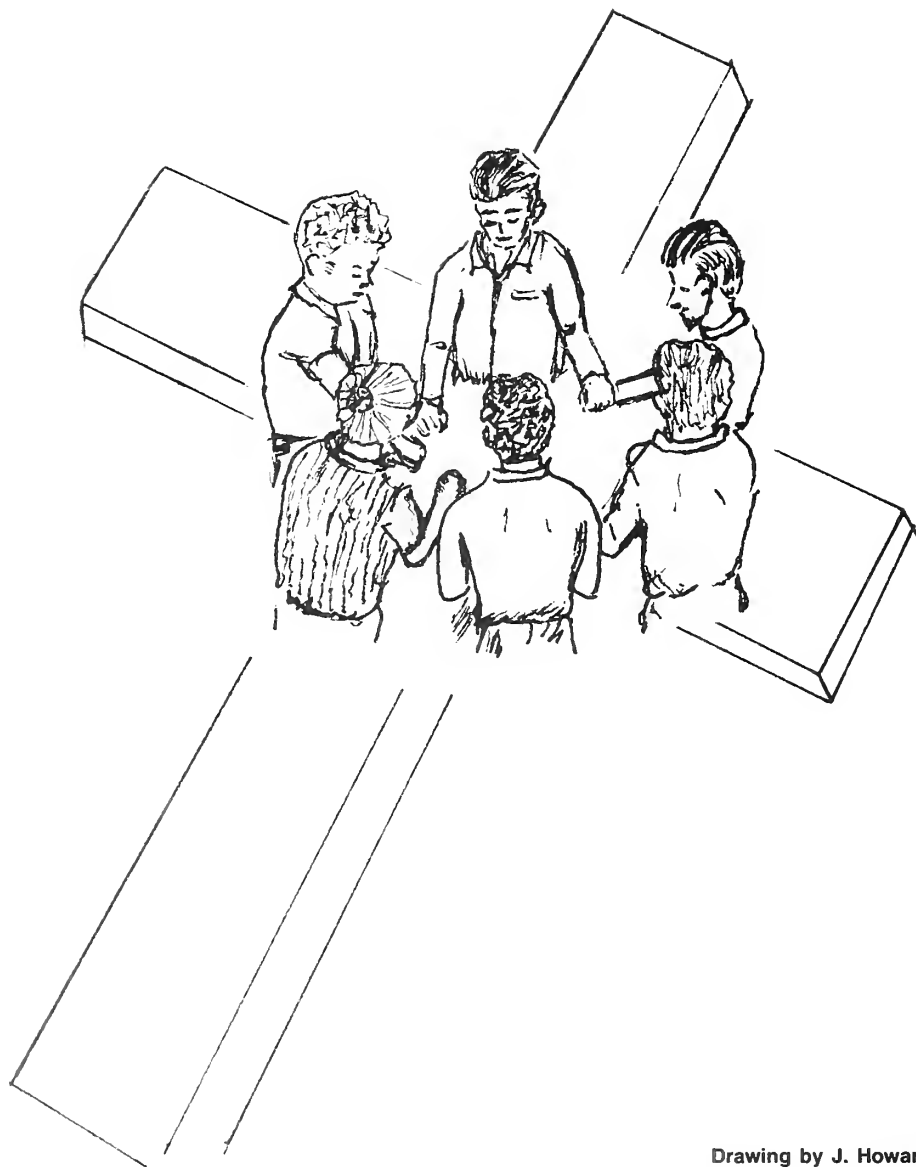
Also in this issue we begin a new cartoon series — entitled "Christianity is . . .," — that will continue throughout the coming year. The first cartoon in this series plus an introduction to the cartoon characters will be found on page 9.

Answers to Little Crusader Page.

Jonah Crossword. Across: 1. ship; 3. prayer; 7. obey; 8. three; 9. Nineveh. Down: 1. storm; 2. fish; 4. repent; 5. Jonah; 6. sea.

Story of Jonah Puzzle. Answers at right.





Drawing by J. Howard Mack

Love One Another

First in a series of articles by George W. Solomon on obligations Christians have to one another.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. I John 4:7-8

THE CHURCH described in the second chapter of Acts was a vital, dynamic fellowship of believers that made a great impact on its world. Christ certainly loved and trusted that church, for "the Lord

added to their number daily those who were being saved."

I would love to see this happening in The Brethren Church! I believe that it is possible for a church to experience steady growth today. But I also believe that the dynamic of the church members is more important for growth than the dynamic of the Sunday morning sermon.

The dynamic of a healthy church is found in its interpersonal relationships. In this series of articles, I invite you to look with me at a number of interpersonal relationships found in the New Testament

that make the church a "beautiful bride," attractive to unbelievers. I invite you to examine with me those interpersonal relationships that produce a "healthy body," capable of ministering to the needs of those who come seeking spiritual healing and health.

The first and most important of all interpersonal relationships is love. You knew that, didn't you? But how much thought have you given to what that means with regard to your relationship with other members of your church? Do you understand what God meant when He commanded us to "love one another"? Can your relationship with other members of your church be accurately described as a "love relationship"?

A new commandment

"Love one another" is the most frequently mentioned interpersonal relationship in the New Testament. It is so important that Jesus said, "A new commandment I give unto you That ye love one another; as I have loved you, that ye also love one another" (Jn. 13:34). "A new commandment"! Not a suggestion; not an option; but a "commandment"!

So that there might be no mistake about the kind of love He demanded of us, Jesus said that we are to love "as I have loved you." Let's think about that together.

When God commands us to love one another, He is not talking about the romantic love that we usually have in mind when we say that we are "in love." "I love you because of your beautiful eyes, your dimpled cheeks, your long, flowing hair, your beautiful body. I love you because you are tall, dark, and handsome because you are so strong and athletic. I love you because you attract me sexually."

Likewise, when God commands us to love one another, He is not talking about a "conditional" love. "If

Rev. Solomon is pastor of the Milledgeville, Ill., Brethren Church and the 1985-86 General Conference Moderator.

“No one will know what we mean when we / ‘God is love’ unless they see that love in us!”

love you if you'll love me; or if you'll buy me nice things; or if you'll take me to elegant places." "I'll love you if you'll go to bed with me." "I'll love you as long as you meet my needs and my greed."

Relationships based on conditional love are very insecure. Furthermore, if we love only those who love us — if our love is conditional — it is no different from the "love" exercised by the ungodly.

When God commands us to love one another, He is not even talking about "mother-type" love, as wonderful as this kind of love is. "I love you because I gave you birth — you are my flesh and blood. I love you because you are the tangible result of the love your father and I have for each other."

When God commands us to love one another, He is not talking about an emotionally charged experience. Most human love relationships are dependent upon feelings.

But the love that God commands does not depend upon emotions. It is not infatuation. It is not characterized by a rapid pulse or a pounding heart.

Unconditional love

When God commands us to love one another, He is talking about unconditional love. I love you with no strings attached. I love you even if you don't love me. I'll love you no matter what you do to me or say about me.

There was a tollhouse cookie advertisement on television that illustrates this kind of love. A little boy says, "I thought Mommy made me tollhouse cookies because I was good. But then I wasn't good, and she still made me tollhouse cookies. I asked her why, and she said that she didn't make them for me because I was good, but just because I was."

That's the way God loves us. He doesn't love us because we are good,

but because we are. If God's love were conditional, He would never have loved us, for we have all sinned and are quite unlovable. But God's love is unconditional. And that's the kind of interpersonal relationship He desires when He commands us to love one another.

A willed love

When God commands us to love one another, He is talking about a "willed" love. We talk about "falling in love." But God didn't fall in love with us. He willed to love us. And you and I will never just fall in love with all other believers. We must will to love one another because God commands it. I have deliberately decided to love you no matter what. It doesn't matter that you are homely; it doesn't matter that you have B.O. or bad breath. It doesn't matter how unloving you may be toward me. I will to love you.

OUTWITTED

*He drew a circle that shut me out —
Heretic, rebel, a thing to flout.*

*But Love and I had the wit to win:
We drew a circle that took him in!*

Edwin Markham

When we are truly God's children, we can will to love one another, because love is a quality of the character of the child of God. John tells us that it is the nature of the child of God to love the children of God. I **can** love you and I **will** love you because I am a child of God and you are a child of God.

It may surprise some people to learn that God says that if we don't love one another, we don't even know Him. "He that loveth not knoweth not God; for God is love" (I Jn. 4:8). "And this commandment have we from him, That he who loveth God love his brother also" (I Jn. 4:21).

Our love for one another provides one proof that we have been born

again. "We know that we have passed from death unto life, because we love the brethren" (I Jn. 3:14).

Where the love of God exists, it is bound to show itself. And it is bound to attract others — to draw them to the Christ who enables us to love one another.

The disciples knew that love as none other in their time could, because they lived and walked with Jesus day by day. They personally experienced His love. They understood what He meant when He said to love one another. And they were able to emulate His love.

Love as He loved

So it is with His disciples today. If we live with Him and walk with Him day by day — if we personally experience His love for us — we will be able to love "as He loved."

LOVE

*Just saying that "I love you"
doesn't mean a thing at all,
For loving words fly like the
birds, when they hear the
winter's call.*

*Love is a thing that proves itself
a thousand times a day,
In the simple little things you
do, and the little things you
say.*

*Love is a thing called sacrifice,
a tonic, when you're blue;
Love is the joy of doing things
for someone dear to you.*

Nick Kenny

Love is like a ray of sunlight — it cannot be held in the hand, but it can be seen with the eyes and felt in the heart. It can change any church into a beautiful bride attracting others to Christ. It can change any church into a healthy body capable of providing spiritual healing and health for all who come.

No one will know what we mean when we say "God is love" unless they see that love in us! [†]

Laughter and Tears

Archie Nevins finds reason for both laughter and tears in the account of the Rich Young Ruler's "Close Encounter with Jesus."

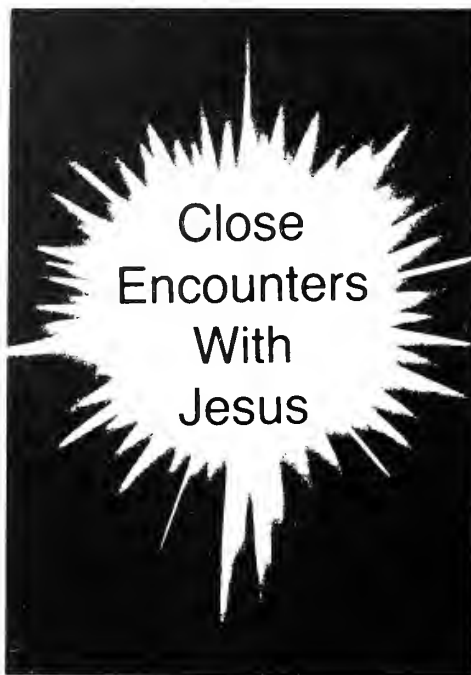
This encounter is recorded in Matthew 19:16-30; Mark 10:17-31; and Luke 18:18-30.

THE OCCASION was charged with tension. It was almost more than the disciples could handle. Their own deepest thoughts had been acted out before them when the Rich Young Ruler broke through the crowd, fell on his knees, and blurted out, "Good Master, what must I do to inherit eternal life?"

The loving way in which Jesus dealt with this man kept the disciples from writing off what He said. But His words raised concerns in their hearts that were painfully personal. "One thing you lack," Jesus told the man. "Go, sell everything you have and give to the poor, and you shall have treasure in heaven." When the man turned away sorrowing and Jesus didn't run after him to compromise the terms of commitment, clouds of concern blanketed their minds.

Jesus knew what His disciples were thinking. So, in private, He told them a pointed, humorous parable that must have set them free with a roar of laughter. "Children," He began, "how hard it is for them that trust in riches to enter the

Kingdom of God." Now catch the warmth in His voice and the twinkle in His eye as He adds, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."



Laughter relaxed the disciples, and then the laser beam of truth struck its target. They were amazed as the truth took on clarity. To be sure, Jesus was not laughing at the man. But the absurdity of the situation was itself humorous. What could be more absurd than making earthly riches more important than the richness of eternal life?

Friends, the tragic and the humorous are always but a razor edge apart. We want to cry and to laugh at the same time. And Jesus wants us to do both as we try to thread our

own humps through the eye of that needle. This is our story — our personal encounter with Jesus. And the joke? If we can laugh at it, there's a chance we can face the truth and do something about it.

How long had this Rich Young Ruler desired to take this step? We see him on the edge of the crowd that encircled the inner group of disciples around Jesus. He had heard Jesus talk about the Kingdom of God and had seen Him display the power available to the citizens of that kingdom. He had seen life as he hoped to have it himself.

Now being at the edge of the crowd was no longer good enough. He had to have a close encounter with Jesus. He had to respond. He wanted to be in that inner band, and he could wait no longer!

An inner vacuum

There is something earnest, genuine, generous, even enthusiastic about the higher longings in the heart of a youth who hasn't been poisoned by the breath of this world or ruined by the rottenness of vice. Yet there remains an inner vacuum that can only be filled by Jesus, and that inner vacuum caused this young man to cry out, "Good Master, what shall I do that I may inherit eternal life?"

This salutation — "Good Master" — was it sincere or an effort at manipulation? Was it an attempt to control the conversation, to put Jesus in debt to answer his question? Whatever the man's motive, Jesus penetrated through the superficial to get at what the man needed to understand — who it was that he was addressing. He was addressing God Himself, the Messiah.

When addressing God in prayer, we too sometimes use terms that go beyond the level of our commitment. "Gracious Father," we say, yet we resist His grace. "O Lord," we pray, then become alarmed when faced

Rev. Nevins is pastor of the First Brethren Church, North Manchester, Ind.

"The Rich Young Ruler had a close encounter with Jesus, but walked away in grief because something else was more important."

with the real meaning of His lordship. "King of Kings," we piously declare, but are unwilling to be His obedient servants. Friends, we cannot con our way into communication with God! This is especially true if we dare to ask the life-and-death question that is in all our hearts, which the Rich Young Ruler put into words.

Jesus' attitude toward us is revealed by His response to this young man. He began gently, by focusing on the young man's strengths. He knew that the heart of this man's problem was with the first commandment; the man had put another god before the Lord. But Jesus turned first to those commandments which have to do with a person's relationships with others.

Out of a sincere heart, the man answered that he had kept these commandments, as far as he knew, from his childhood.

Jesus, in His grace, and knowing the sincerity and earnestness of this one whom He had created, loved him. It is out of such love that Jesus continues to confront each of us in those areas where we are not whole. And so He says to this Rich Young Ruler, "You lack one thing."

Possessed by his possessions

Jesus knew that this man's riches kept him from God. What he owned now owned him. He didn't know where his own personality ended and his possessions began. We can be sure that this young man, who was a ruler in the synagogue, would have consistently given his tithes and offerings. But this wasn't enough. For he had given the reins of his life over to his possessions.

Jesus told him that he must do major surgery on the gigantic malignancy within his life. He must rid himself of his love for riches. This could only be done by a radical act — he must sell all that he has and give the money to the poor. No won-

der his youthful enthusiasm gave out! The cost of taking up his cross and following Jesus was too much. So the Rich Young Ruler turned and went away, crushed. He didn't want eternal life that much. How sad!

The budget-balancer in each of us wants to jump up and run after this man. "Change the terms," we say. "Think what a man with money and clout like this could do for the kingdom! Go after him, Jesus! Nobody's perfect. Our church budget won't stand without him. Maybe if you let him stay, he'll grow in commitment."

I'm just like this man!

But Jesus turns around and looks at us. "Why are you so sympathetic?" He asks. Does Jesus know about us, too? Certainly He does. We miss the impact of this passage unless we cry out, "Lord, I'm just like this man! I am no more ready to give up all and follow You than he was."

This is the difficult part of the passage. We can say that the riches symbolize whatever keeps us from following Christ, and easily miss the point. "Let's get the spotlight off our materialism," we say. But friends, we can't do that. The issue here is our competing loyalty to our possessions. Are we really willing to sell everything we have and give to the poor?

Now do you understand why Jesus interjected some humor? A camel through the eye of a needle? Forget it. It's impossible. Can't you just see it? Pushing and shoving, trying to get that camel through! We laugh at the thought, and hopefully the laughter softens our hearts to hear the truth. Our love of riches, whether we have little or a lot, could keep us out of God's Kingdom. We could miss life as we "go for the gusto." We could have it all . . . and end up with nothing.

Our tears of laughter change to tears of fear, and we cry out with the

disciples, "Who then can be saved?" We join with Peter in looking back over all that we have done, and, like him, we say, "We have left everything to follow You!"

So often when the Spirit calls us to growth, we come with a complaining and prideful spirit. Like Peter, we say, "Look what we've done! We've sacrificed to build this building, to buy these pews, to bring our church to this point. We've sacrificed for the WMS, the Laymen's Organization, the Ministerial Association, in church and Sunday school (see my attendance pens), for the college, the seminary, for missions! Look at how we have sacrificed all and followed you!" Our words ring out in unison with Peter's.

Each time a high jumper successfully completes a jump, the bar is raised even higher. The jumper must press on to what is ahead; he can't be satisfied with what he has accomplished. So Jesus, in His tenderness, says, "You haven't left all for my sake." He keeps raising the bar higher, and we cry out, "Who then can be saved?"

It's not impossible with God

But Jesus replies, "It is not impossible with God." He takes off those impossible humps so that we can make it through the eye of the needle. But do we really believe Him? Do we believe enough to obey? Only he who obeys truly believes; and only he who believes truly obeys.

The Rich Young Ruler had a close encounter with Jesus, but walked away in grief because something else was more important. The size of the needle is the same today. It will never change. How funny we look with our humps. And we'll keep seeing more humps that need taken off. First the love of riches, and then the riches themselves. Repentance, brokenness, healing, life — this is the path to eternal life. [†]

WHEN YOU CARE ENOUGH TO CHOOSE THE VERY BEST

by Sally Ellis

TODAY'S NURSING HOME is for young and old alike. It is for convalescents of all ages who expect to fully recover, and also for those in need of long-term care. The emphasis is on living. The aim of such homes is to help a person care for herself or himself, and to assist a patient in returning home whenever possible.

Whether you're thinking about a nursing home for a relative, a friend, or for yourself, it is essential that you thoroughly examine all the options. By doing so, you will spare yourself much of the anguish many families go through.

Visit Several Facilities

Don't just take a physician's recommendation about a nursing home. He or she may recommend a facility for his or her own convenience.

When you visit a home, take note of whom is willing to answer your questions? Is it just the administrator or the social worker? Or is there a panel of workers available to you? I believe the latter is preferable.

Look at the residents of the facility. Are they clean and well-groomed? Are the hallways lined with residents sitting quietly, or are the residents busily involved in conversation and planned activities? Check to see if there is an activities calendar. If one exists, is it just for

looks or do they actually implement the activities listed. Some facilities only do about a third of them.

Visit the facility again when you are not expected. They may clean the place up if they know you are coming.

Meals are another important detail to check. Tasty, well-prepared meals provide therapy for the inner person as well as nourishment for the body. Balanced nutrition and physical therapy are both essential for rehabilitation.

And what does the building look like? Is it clean, with little odor?

Check Out the Staff

Spend the bulk of your time checking out the home's personnel. Are they professional, competent, well-qualified, and well-groomed? Is there a person on staff with a degree in social work? Does the administrator have a master's degree in nursing home administration (many are LPN's)? Is there a registered nurse on duty on every shift? Is there enough staff?

Take note, also, of the interaction between the staff and the residents. Is the relationship between the two

a rather personal one? It is important for people to live in a loving environment in which they touch and speak kindly to one another.

Meeting psychosocial needs is just as necessary as meeting physical needs. Entering a nursing home can be a very painful experience. Persons must adjust to such things as loss of their home, separation from family, feelings of being deserted, adjustments to new surroundings and possibly a roommate, and loss of a sense of independence and identity as a result of being told when to eat and what to wear. There should be a professional person on staff who can help residents deal effectively with these emotions.

The Personal Touch

The surroundings in which one lives are very important to mental well-being. Therefore, in looking for an appropriate facility for this special person, take a long look at the room in which he or she will live. Some points to consider are space, furnishings, and privacy. The rooms should be roomy. Some homes allow residents to use some of their own furnishings, which makes them feel

Mrs. Ellis has a bachelor's degree in social work and is currently the Social Service Director at the Salvation Army in Anderson, Ind., where she supervises six caseworkers and three youth center workers. She is a member of the Oakville, Ind., Brethren Church, where her husband, Weston, is pastor.

This article was written at the request of the General Conference Social Concerns Committee, of which Mrs. Ellis was until recently a member.

"Look at the residents of the facility. . . Are the hallways lined with residents sitting quietly, or are the residents busily involved in conversation and planned activities?"



more at home. Is there enough privacy for family and friends to stop by and visit?

The subject of roommates also needs careful consideration. Will there be a roommate? If so, does the facility allow residents to voice their preference? Some things to consider in stating one's preference would include the kind of roommate, age range, degree of mental alertness, health problems, etc.

Financial Considerations

When meeting with nursing home administrators, discuss financial arrangements in detail. All financial agreements should be in writing, and you should have a copy of the final agreement. Check and compare rates. And remember, just because a home is more expensive does *not* mean it is better.

Another question to ask is whether the home separates residents according to their ability to pay. Some facilities have specific

"When meeting with nursing home administrators, discuss financial arrangements in detail. All financial agreements should be in writing, and you should have a copy of the final agreement."



areas for Medicare, Medicaid, and self-paying residents. If the resident's pay status changes, he or she may be required to move to another part of the facility. This means the person will have to go through the adjustment process all over again. Some homes even require residents to leave the facility when they become Medicare and Medicaid recipients. This can be devastating to the person, causing problems of negative self-image. Residents feel less than whole when they are discriminated against in this manner.

In concluding, I would say that

when you care enough to choose the very best, you will check out several homes, make a list of their good and bad qualities, evaluate, and compare. And as you do this, pray for God's wisdom and direction. He knows everything about your loved one — both the person's present and future needs and how he or she can be fulfilled emotionally. Trust God in everything, and He will direct your decisions.

And finally, once you have placed your loved one in a home, continue to show you care by visiting regularly. [†]

Christianity is . . .



Found Everywhere

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10/85

5

Meet Our New Cartoon Characters

With this issue, we introduce a cartoon feature to the pages of the EVANGELIST.

The theme of each cartoon for the next twelve months will be "Christianity is . . ." Demonstrating some aspect of Christianity each month will be the "Shepherd" and his "Sheep."

The Shepherd: This lovable character possesses childlike innocence, but also the wisdom of the ages. His robe represents how, as Christians, we are still growing — sometimes awkward and unsure of ourselves. His sandals represent humility. He is the best in all of us — the highest, the kindest, the most compassionate moments in each of our lives. He has true peace within himself. He also has what we strive for — unconditional love for others.

The Sheep: The sheep is mischievous, but never evil. He represents our human side. He reacts as we would, with fear, jealousy, temptation, or fatigue. He has a good heart, but will get away with what he can.

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

Christian Rock, an Evangelistic Tool

The following is in response to the letter which appeared in the Readers' Forum in the July/August issue, entitled "Should Christians Rock? No!"

A prominent clergyman compiled the following ten reasons for opposing newer trends in Christian music:

1. It's too new, like an unknown language.
2. It's not as melodious as more established styles.
3. There are so many new songs that it is impossible to learn them all.
4. This music creates disturbance and causes people to act indecently and disorderly.
5. It places too much emphasis on instrumental music rather than godly lyrics.
6. The lyrics are often worldly, even blasphemous.
7. It is not needed since preceding generations have gone to heaven without it.
8. It's a contrivance to get money.
9. It monopolizes Christians' time and encourages them to stay out late.
10. Their new musicians are young upstarts and some of them are lewd and loose persons.

In case you think this came out of a recent publication, I have a surprise for you. These arguments were not aimed at Christian Rock. This list is a paraphrase of one written in 1723 by a clergyman who opposed the introduction of a new, ominous menace known as "hymnsinging," as opposed to the accepted, more classical style of church music.

The attitude presented in this list seems remarkably similar to that which pervades the aforementioned letter. The writer apparently has little, if any, familiarity with the Christian Rock music scene and its impact on young people today. The band Stryper, which she cites, is in no way representative of Christian Rock today. Their ministry is almost exclusively directed toward the punk-rock crowd, and their on-stage appearance serves to enhance their acceptance and credibility with this audience.

The Apostle Paul wrote, "I have become all things to all men so that by all means I might save some." What would he do to win the punk-rockers? Our missionaries may not dress up as

witch doctors, but they do translate the gospel into language which the hearer can understand and relate to. Like it or not, the only language that many of our young people today will listen to is that of rock music.

It is undeniable that secular rock music is a corrupted medium which is leading thousands of our young people into sin and destruction of all kinds. But, Brethren, it's about time that we realize that music, no matter what form it takes, is a creation of God. Rock music is not inherently evil, but its use may be (and has been) perverted by Satan. I believe that Christian Rock is one of the most powerful tools that the Lord has given us to reach young people today for Christ.

The emergence of Christian Rock music as a powerful evangelistic tool and the fruits of its use serve as a testimony to the power of our Lord Jesus Christ in redeeming that which has been corrupted (rock music) and transforming it into a mighty weapon with which we can do battle with Satan and win the lost for Christ.

As evidence of this, I would call your attention to the fact that Mylon LeFevre and his band have won more

than 12,000 people to Christ at their concerts. Servant, another Christian Rock band, sponsors its own mission school and sends missionaries to Latin America and Europe.

The question is not whether certain groups look or sound like our preconceived ideas of what a Christian should be. The real question is: Does Christian Rock perform a necessary function in the Body of Christ today? In terms of evangelism, I think the answer is a resounding YES. As to whether Christian Rock might play a valid role in the worship service, this will depend on the make-up of each individual congregation. Personally, I would find the inclusion of selected Christian Rock songs in the worship service a refreshing and welcome addition, that might more effectively communicate, at least to our young people, that all important truth that JESUS IS ALIVE!

DONALD L. KELLEY, M.D.
Sarver, Pennsylvania

Since several letters on this subject have now been printed and both sides of the issue have been considered, I suggest that we turn our attention to other subjects.

Editor

It Pays to Speak Out

Recently I became disturbed after again hearing on television about someone posing nude for a porno magazine. I wrote to the station in Philadelphia, with this response: They called and thanked me for writing. It [my letter] was then read on the 6:00 p.m. news, with favorable comments. This station claims a listening audience of approximately 100,000, and receives approximately 800 letters daily. It pays to speak out.

Here is what I wrote:

Dear Miss Huggins,

WCAU did it again! I'm disgusted each time you give news about women posing nude for some sex-explicit magazine. This is a subtle way to put in a pitch for pornographic magazines. You even name them. Is this your idea of news?

Are you not aware of the many sex-related crimes and broken homes that occur after readers read these periodi-

cals? When you advertise a pornographic magazine, you should give equal time to publications of opposing views. I suggest the National Federation for Decency magazine from Tupolo, Mississippi.

Thank you for letting me talk to you.

Sincerely,
JOANNE COLE
Levittown, Pa.

White Christians worldwide are now in the minority, according to Tom Chandler, assistant secretary to the missions committee of the World Evangelical Fellowship.

In 1910, only about six percent of all Christians lived outside Europe and North America. Today that proportion has increased to 54 percent.

These newer churches are heavily involved in world evangelization. Nigerian churches now send 3,000 missionaries abroad — one third more than are sent from West Germany.

PEACE POINTS OF VIEW



Arms and World Hunger

- Every minute 30 children die for want of food and inexpensive vaccines and every minute the world's military budget absorbs \$1.3 million of the public treasure.
- The world's stockpile of nuclear weapons represent an explosive force over 5,000 times greater than all the munitions used in World War II.
- The cost of a single new nuclear submarine equals the annual education budget of 23 developing countries with 160 million school-age children.
- In a year when U.S. farmers were paid to take nearly 100 million acres of cropland out of production, 450 million people in the world are starving.

World Military & Social Expenditures - 1983

"We have grasped the mystery of the atom and rejected the Sermon on the Mount. Ours is a world of nuclear giants and ethical infants. WE KNOW MORE ABOUT WAR THAN WE KNOW ABOUT PEACE, MORE ABOUT KILLING THAN WE KNOW ABOUT LIVING."
Gen. Omar Bradley

In the rural areas of the developing world, approximately 80 percent of all diseases can be attributed to inadequate water or sanitation. The net effect is that almost 15 million children under the age of five die every year, accounting for more than one-third of all the world's deaths.

Needed: \$6 to \$7 billion per year for potable water.

Spent: \$6 to \$7 billion every two weeks in developed countries for military purposes.

UNICEF

A modern tank costs about \$1 million. That amount could improve storage facilities for 100,000 tons of rice and thus save 4,000 tons or more annually -- ONE PERSON CAN LIVE ON JUST OVER A POUND OF RICE A DAY. The same sum of money could provide 1,000 classrooms for 30,000 children.

The U.S. Trident submarine is two football fields long and five stories high. IT HAS 24 MISSILES, EACH MISSILE CONTAINING 17 WARHEADS. Each warhead has five times the capacity of one Hiroshima-size bomb. The Trident's destructive power is equal to 2,040 Hiroshimas.

One Trident submarine costs \$1.7 billion. According to UNICEF, 17 million children die from preventable diseases -- one every two seconds, or 40,000 a day. For the same \$1.7 billion -- \$100 each child -- these children's lives could be saved.

For the price of one jet fighter (\$20 million), one could set up about 40,000 village pharmacies.

ONE-HALF OF ONE PERCENT OF ONE YEAR'S WORLD MILITARY EXPENDITURES would pay for all the farm equipment needed to increase food production and approach self-sufficiency in food-deficit low income countries by 1990.

North-South: A Program for Survival
Brandt Commission, 1980



Partnership For Progress

*By Dr. Joseph R. Shultz
President, Ashland College*

A LONG TIME AGO, the church fathers decided that the church needed an institution of higher education — a college and/or theological seminary. The Lord was preeminently a teacher (not a preacher); and the church is the sole depository of the truth of God and the "school" which is principally responsible for teaching the word of God.

At different points in history, the church gave emphasis to tradition, emotion, or bureaucracy. Man likes to secure the truth by building monuments, verify the truth through feelings, and seek to make progress. Christianity is a teaching between persons — the person of Christ and the person of the believer.

Ashland College and Theological Seminary are an expression of The Brethren Church's belief that God is creator of the universe and all knowledge, and that believers must be learners in order to fulfill the purpose and destiny of life. The world continually waits for The Brethren Church to fulfill its mission in education.

Some would suggest, because the college and seminary have grown faster and more extensively than the church, that this precludes the members of the church from exercising leadership or having influence upon the direction of the college and seminary. To the contrary, the truth is that since the college has grown significantly, there is no other single group that gives direction to the college and determines its future. The Ashland

community is not seeking to control the college; there is no other religious group that is interested in directing the college; and the faculty and administration look to someone else for the trusteeship of the school.

The increase in number and size of gifts to the college in the past number of years, in fact, means that there is no single person or group exercising control over the college and seminary. The college and seminary's heritage is as strong and good as ever, serving in the twentieth and twenty-first century.

The church and the college do

have a historical partnership. The value and strength of this partnership is directly dependent upon those who are now serving the church in its many and varied capacities. The growth of the college through its varied programs and its acceptance of the technological society in which God has placed it provides a basis for "Partnership for Progress." The church has always been successful throughout all ages in a variety of political systems and in times of radical change. The progress of the college and the church is significantly dependent upon our sincere partnership. [†]



Ashland College students Glenn Black (Ashland Park Street Brethren Church) and Vanda Funkhouser (Sarasota First Brethren Church) chat with AC President Dr. Joseph R. Shultz.



Why Attend Ashland College?

By Frederick Burkey

THE late Brethren historian Albert T. Ronk said this about Ashland College: "... the school was a rallying point around which the church more or less revolved, and a repository of Brethren tradition, thought and heritage. It has occupied somewhat the same place as the old home and mother to a widely ranging family. It is the Alma Mater toward which the nostalgic eye of its alumni turns; the goal of Brethren students college bound; the hope of congregations' pastoral needs" (*History of The Brethren Church*, p. 395).

Dr. Ronk's observation, which was written nearly two decades ago, prompts us to ask why today's Brethren youth should consider attending Ashland College. I think there are several very persuasive reasons.

First, the church and college share a common heritage and mission. The college was established to satisfy the church's need for educated leadership. Since 1878, the vast majority of Brethren pastors and leaders have received a quality education at Ashland College and Seminary.

Second, the college's proximity to the Brethren national offices and to two local Brethren churches promotes ongoing involvement in and exposure to a variety of Brethren ministries. A review of my treasured Summer Crusade roster for the years 1970-79 reveals that a high percentage of those Crusaders

who attended AC have remained faithful to and involved in the church of their youth. From that group have come at least 50 AC alumni and 25 graduates of the seminary who are now active in The Brethren Church.

Then there is the advantage of caring, personal attention. On my first visit to the AC campus in March 1960, Pastor John Mills introduced me to Dr. Lindower, Rev. Virgil Meyer, and professors Delbert Flora and Charles Munson. Each welcomed me and offered me encouragement. As a possible transfer student, I was hooked. Those people were genuinely interested in me.

Still, over the summer, I became uncertain. My confidence was shaken. But when I arrived in Ashland in September — my first time away from home — I was thrilled to spot familiar faces from the Northern Indiana BYC rallies. President and Mrs. Clayton held a reception for new students at the seminary, and suddenly all of us who had doubts felt right at home. We were among friends. Pastor Phil Lersch and the people at Park Street Brethren Church "adopted" us immediately (Gene and Marceal Zimmerman were my adoptive parents), and the stage was set for a successful college experience.

That tradition of caring, personal attention is still alive and well at Ashland College. Brethren faculty and staff members seek to know and help Brethren students just as others did in years gone by. Special financial assistance in the form of

"To fulfill its historic mission as the church's training center, AC must attract ever-increasing numbers of Brethren youth and find gift income to cover the cost of the grants they receive."

Brethren Grants, the Ministerial Grant, and Crusader Grants are provided because we want Brethren youth in our student body.

To fulfill its historic mission as the church's training center, AC must attract ever-increasing numbers of Brethren youth and find gift income to cover the cost of the grants they receive.

We ask your help in both these matters. First, encourage youth to consider Ashland College. Inquiries as early as the sophomore year are welcome.

Second, since tuition and endowment revenues cover about 85 percent of each student's educational cost, please review your local support of the Educational Day Offering (EDO). Gift income from the EDO is used for college and seminary operating expenses.

You might also consider an individual, church, or class membership in AC 1000. This program offers donors the opportunity to contribute \$1,000 over a four- or five-year period to the scholarship endowment fund. A minimum commitment of \$5,000 will permit you to name an endowed scholarship. Named scholarships can be established in honor of individuals or groups or as memorials. By whatever means it is done, donors invest in people — God's most precious resource. [†]

Dr. Burkey is Executive Director of Development for Ashland College.



Living the Liberal Arts Education

By David A. Rausch

THE CHATTERING of my two youngest sons in their bedroom penetrated the blissful quiet of the early morning hours. "... you see, Ben, you get older, and older, and older . . . and older," four-year-old Jonathan patiently explained. Two-year-old Benjamin excitedly interrupted, "And then you get to have a funeral!"

Perceptions on life. How they change as the ebb and flow of time and experience mold our thinking and mature our being. Education can play a positive role in that process, and I believe that we at Ashland College have a special contribution to make. While many institutions talk about being a "community," AC comes closest to accomplishing it by truly bolstering the individual, furthering each person in his particular tradition, and fashioning his strengths into the larger group.

Having taught on three liberal arts campuses during my academic career, I can only explain this phenomenon at AC by pointing to an especially talented faculty dedicated to the process, an able administration that demands it, and

*Dr. Rausch is Professor of Church History and Judaic Studies at Ashland Theological Seminary. He has authored more than a hundred articles and six books. The latest, **A Legacy of Hatred: Why Christians Must Not Forget the Holocaust** (Moody Press), won the Angel Award in Hollywood, Calif., for its use of the Holocaust as an object lesson of what could happen in American society with its growing racial and religious prejudice.*

a historic tradition that has emphasized freedom of inquiry while working for the common good.

No doubt about it . . . I am a great "fan" of the liberal arts education. The world is desperately crying out for men and women who are informed — individuals who are aware of the world about them, from its cultural diversity to its scientific intricacies. Men and women are needed who can approach and critically evaluate ideas radically opposed to their own, sifting them for the good they have to offer without succumbing to the dross of the entire system.

"At AC we are committed to maintaining the balance between a broadened liberal arts foundation and expertise in career specialty."

Broadened individuals who have developed a moral and ethical personal philosophy of life will always be in demand. They are not blown about by every wind or fancy; rather, they test and analyze in the light of the lessons of history and stable philosophical inquiry. Ashland College, in the best of the Judeo-Christian heritage, is constantly fostering such individuals.

Practically? In an age of specialists (and the sudden demise of any specialty at any time), the practicality of a foundation built on the liberal arts is indispensable. The



David A. Rausch

broadened individual is often able to switch gears midstream, cope with change, and bounce back to greater heights. The broadened individual is often better prepared to face life and its challenges with mature decisions and responsible actions. When help is needed, the liberal arts teach us that there is no shame in asking for assistance. When creativity is required, the right experience provides plenty of fodder. And, in an age of communication, the liberal arts build bridges between individuals who from all appearances should have nothing in common. The broadened individual instinctively reaches out and makes the contact.

Certainly there are individuals with grade school educations who have attained the same broadening. They will be the first to tell you, however, that their "broadening" has taken years of trial and error, headaches, toil, and tears. They are often the first to appreciate a foundation of liberal arts when the total process is explained. Their experience has taught them that a successful life based on a

broad foundation enhances any specialty, while a narrowed perception and restricted education often spells doom for the best of specialists.

At AC we are committed to maintaining the balance between a broadened liberal arts foundation and expertise in career specialty. This is not an easy task, but as I peruse my colleagues at our Wednesday morning faculty meetings, I somehow feel that these fine "specialists" are more than capable of accomplishing this feat. Thousands of students, expanded academically and culturally, attest to the stamina, creativity, honesty, and moral fibre of the individuals who make up this faculty. Some students only years later have realized the profound impact these dedicated men and women have had on their lives and success.

Success? It comes in many different packages, is evaluated on many different scales. Take, for instance, raising children. I believe that a liberal arts education is a powerful tool in such an endeavor. If one is broadened while learning in college, this is directly transferred into the process of teaching one's child. A parent is more apt to answer a child's questions about nature and the world in a substantial way if that parent understands some of the complexities that surround the question. (It also helps to know the answer!). Children

"nourished" in this way continue to search and question; to seek and solve. If his or her role model is a parent who loves to dabble in many areas, loves to read and research, the child often follows suit. A child is eager to mimic adult attitudes, values, and behavior.

"The world is desperately crying out for men and women who are informed — individuals who are aware of the world about them, from its cultural diversity to its scientific intricacies."

In addition, our children can have a profound impact on a world that we are trying to make better. What tools are we providing them? What moral principles are we incorporating into their lives? Unfortunately, parents often place "attitudinal stumbling blocks" in the path of their children or hang millstones (such as religious and racial bigotry) around their necks that they may carry throughout life. Cultural awareness has often been stymied, and a child has learned (to his detriment) to think only of himself. A limited ability to function in the larger world and the adoption of a philosophy that will not satisfy have led to devas-

tating failure in the most promising of children. The liberal arts education, as it operates within the morally responsible heritage of AC, can help a student change personally and can thwart such a disaster.

I realize, of course, that one may choose to reject such insights and moral values while being educated in this institution. We uphold the right of the individual to exercise such freedom of choice. I cannot help but feel, however, that the values that we have inculcated into our courses and the range of interaction and cultural diversity that is available on campus may lead the student to embrace the proper path even years after graduation. Fortunately, a number of alumni can attest to such an experience.

Yes, a liberal arts education can be so beneficial to one's life that I look excitedly to the possibility of my three boys experiencing the depths of AC. Like many faculty members, I have a personal stake in seeing that AC is the best that it can be. My seven-year-old unwittingly summed up our common struggle when my wife on one rare occasion last year convinced him that he had been properly disciplined. "Well, Mom," David Joshua replied, with a mischievous grin, "I was just testing you to see if you've learned anything in the past 30 years." [†]



Pleasant View Pastor Jailed For Heart Association's Sake

Vandergrift, Pa. — The pastor of the Pleasant View Brethren Church spent a day in jail recently.

Pastor Keith Hensley, along with several other influential and supposedly highly respectable citizens of Vandergrift, was arrested June 8 and placed in jail in the center of town for all to see.

As if this were not bad enough, "Heartless Hensley" added to his shame by crying out to people as they passed by in the street, "Have a heart; bail me out."

But bystanders only replied, "As far as we're concerned, they can keep him till the snow flies." "Maybe he'll get laryngitis and won't be able to preach tomorrow." "Looks dangerous; keep him in." And members of the Pleasant View Church, rather than bailing him out, donated funds to keep Hensley in jail.



Pleasant View Pastor Keith Hensley behind bars.

Photo by Larry Harnish.

The only ones who showed any compassion were some little children,

whom Hensley bribed with candy. They thought he would have to stay in jail forever, so they wanted to get their piggy banks to help bail him out.

A daring rescue was attempted by Cowboy Bob McLaughlin, who pulled up in a truck and demanded Hensley's release. Hensley shouted, "I'm bustin' out!" and fled the prison with McLaughlin.

The escape was short-lived, however, for Ritha McLaughlin and Teresa Hensley (Pastor Hensley's wife!) arrived on the scene, pulled out pistols (water, that is), and returned Hensley to jail.

As you probably have guessed, Pastor Hensley's day in jail was all in fun. It was also for a good cause. Pastor Hensley and other citizens of Vandergrift went to jail to raise "bail" money, which would go to the American Heart Association. In all, a total of \$1,700 was raised for the Heart Association, of which \$200 was contributed by the Pleasant View Brethren.

— reported by *Ellie Lynch*

National Moderator Tells Ohio District That Church Must Help Save the Family

Gratis, Ohio — "I believe that preventive maintenance is a must if we are going to save the family," said General Conference Moderator George Solomon in a message September 14 at the Ohio District Conference.

Rev. Solomon spoke during the morning inspirational hour of the conference, which was attended by approximately 70 delegates. Rev. Jeff Geaslen, pastor of the host Gratis Church, presided over the service, which also included three vocal solos by Linda Ebert, a member of the Ashland Park Street Brethren Church.

Speaking on the new General Conference theme, "Faith and Family," Moderator Solomon said that he believes parents have the major responsibility for developing a strong home life. But the church must help parents fulfill this responsibility. He challenged Brethren pastors across the denomination to develop a series of messages on "Faith and Family" to provide some of this help.

District Moderator John Rowsey presided over a brief business session that followed the inspirational hour. The conference approved a recommendation from the Ohio District Mission Board that money from the sale of the

Massillon Brethren Church building be used to repay an outstanding loan of approximately \$7,300 to the National Missionary Board and an outstanding loan of \$900 to the Ohio District Mission Board, with all remaining income from the sale to be divided equally between the two boards.

Rev. Harold Walton, president of the District Board of Christian Education, reported that a new maintenance building at Camp Bethany was nearing completion. Total cost is expected to be \$10,000. He also reported that approximately \$5,800 of the estimated \$85,000 needed to complete planned improvements at the camp has been received thus far.

Auxiliary meetings and lunch followed the business session. The afternoon program began with a slide presentation of The Brethren Church National Ministries, followed by the second inspirational session of the day. Dr. John Shultz, dean of Ashland Theological Seminary, was the speaker for this service, which included special music by "Wellspring," a women's trio from the Gretna Brethren Church (Phyllis Jerviss, Mary Hess, and Susie Black, accompanied by Paula Deardurff).

Using Ephesians 6:11-18 as his text, Dr. Shultz spoke on the two battles each person fights in his life — the battle to be all that he can be, and the battle to become what God intends him to be. It is in the latter battle that we need the whole armor of God, Dr. Shultz said.

The next meeting of the Ohio District Conference will be March 7-8 at the Newark Brethren Church.

Mulvane Church Welcomes Reilly Smith as Pastor

Mulvane, Kans. — The Mulvane Brethren Church welcomed a new pastor on July 7, 1985.

He is Mr. Reilly Smith, a 1985 graduate of Ashland Theological Seminary (M.Div. degree). Originally from the Cleveland, Ohio, area, Smith did his undergraduate studies at Valley Forge Christian College in Phoenixville, Pa. While in seminary he joined the Ashland Garber Brethren Church.

His previous pastoral experience includes interim pastorates in Williamstown, Ohio, and Norristown, Pa., and guest preaching.

Pastor Smith's wife, Cindy, is a graduate of Cuyahoga Community College in Cleveland, Ohio. The Smiths have three children, Jofaya (11), Kara (10), and Sean (9).

— reported by *Mrs. Lee Howard*

Mt. Olive Brethren Raise Money To Keep Hickory Church Singing

Pineville, Va. — The Mt. Olive Brethren Church saw a need and met it when, on September 1, it presented the Brethren Home Mission church in Hickory, N.C., a check for \$272.20 — enough money to enable the young congregation to purchase 33 new hymnals.

The presentation was the result of a special project sponsored by the Missionary Committee of the Mt. Olive Church. The project was begun in mid-June after the committee learned of a shortage of hymnals at the mission church. Hickory Pastor Robert Payne had reported that when visitors attended the services, there were often not enough hymnals to go around.

A goal of raising enough money for 25 hymnals was set, and bulletin inserts were used to announce the project. Mt. Olive members were chal-



Peggy Hensley (r.) presents a poster-size check to John and Cheryl Black, which they in turn presented to the Hickory, N.C., Brethren Church. (A smaller, negotiable check was also presented.)

lenged to contribute \$8.30 for each hymnal they wanted to provide. Weekly progress reports were included in the church bulletin.

Missionary Committee chairwoman Peggy Hensley was thrilled by the congregation's response. "I had hoped

that we might at least be able to provide half of our goal of 25 hymnals," she said. "It was great to see how well the congregation rallied around the project."

Hickory tentmakers John and Cheryl Black attended services at Mt. Olive on Sunday, September 1, and received the check from Mrs. Hensley. They, in turn, presented the check to the Hickory congregation.

Ron Waters, pastor of the Mt. Olive congregation, said, "Our congregation has had a special attachment to the work in North Carolina from its beginning in 1982 by Rev. Keith Hensley, who grew up in the Mt. Olive Church. I arrived at Mt. Olive in the middle of the project, and I was pleased to see the church continuing to take special interest in the mission church, even though Keith and Teresa had moved to a new pastoral charge."

Other quarterly projects sponsored by the Mt. Olive Missionary Committee in 1985 have been food and other personal items for First Step, a local outreach to abused women and children; and clothing and related items for mothers served by the Harrisonburg Crisis Pregnancy Center.

Valley Pastor Uses Imaginative Means To Explain How Congregation Functions

Jones Mills, Pa. — Who is Val? What is Val? Pastor Dan Lawson of the Valley Brethren Church used an imaginative approach to answer these questions in a Sunday evening study earlier this year attended by church officers, board and committee members, and other members of the congregation.

The purpose of the study was to understand the organization and workings of the Valley Brethren Church. Pastor Lawson used a model cut out of plywood to illustrate the organization of the church. Since the church is the bride of Christ, the model was made in the shape of a woman, who was given the name Val (short for VALley Brethren Church).

In the model, Christ, the head, was represented by a cross. At the heart of the model was the official board of the church, and around this were the 12 boards and committees (represented by wooden pegs and triangles).

Pastor Lawson used this model to



Valley Pastor Dan Lawson (l.) discusses "Val" with John Zylka and LaVerne Keslar. Photo by Steve Nemeth.

explain how the church functions together as a body and to show how important it is for all members to use their gifts and fulfill their ministries.

— reported by Miss LaVerne Keslar

As sunlight strengthens a healthy plant, but withers a sickly, ill-rooted one, so tribulation establishes real faith, but destroys its counterfeit.

— Pulpit Helps

West Alexandria Brethren Bid Farewell to Ankneys

West Alexandria, Ohio — Members of the West Alexandria First Brethren Church said farewell to Pastor and Mrs. Charles F. Ankney June 26 at a surprise carry-in dinner for the pastoral family.

Pastor Ankney presented his final sermon to the West Alexandria Church on the following Sunday, June 30, before leaving to become Home Mission pastor of the Bloomingdale Community Church (formerly the Brandon Brethren Church) in Brandon, Fla.

Pastor Ankney began serving the West Alexandria First Brethren Church in 1979. During his years there, this congregation grew from a membership of 114 in 1979 to 205 by the end of 1984.

— reported by Luella Painter

Get the right perspective. When Goliath came up against the Israelites, the soldiers all thought: "He's so big we can never kill him." But David looked up at the same giant and thought: "He's so big I can't miss!"

— From the Pleasant View Brethren Church "Proclaimer."

Four Brethren Pastors Surprised With Special Appreciation Events

Upon the recommendation of then Moderator Eugene Beekley, the 1984 General Conference encouraged Brethren churches to plan some program of pastor appreciation during the next year and to share a report of this event with the EVANGELIST. A number of these reports have appeared in the EVANGELIST during past months. Following are accounts of four more pastor appreciations, which took place in June and July.

Rev. Brian Moore

St. James, Md. — Rev. and Mrs. Brian Moore were honored Sunday, June 9, by the St. James Brethren Church with a surprise "Appreciation Day."

The show of appreciation began during the 8:15 a.m. worship service, when Ralph and Lois Hutzell presented Rev. Moore a boutonniere and Mrs. Amanda Moore a corsage. Mr. Hutzell announced that further recognition would be given following the 10:30 a.m. service.

At the conclusion of the 10:30 a.m. service, the congregation gave the Moores a gift of money and told Rev. Moore that he could have off a Sunday of his choice. The Moores also received an engraved silver bowl holding a silk flower arrangement from the Ruth and Naomi Missionary Society, a money gift from the Brethren Youth group and the Men and Women Adult Sunday School Class, a set of golf clubs from Ralph and Lois Hutzell, and a picture from David and Urla Jamison.

Following the presentation of gifts, a luncheon was served by the church social committee. During this luncheon, the Moores were also honored for



Pastor Brian and Amanda Moore.

their wedding anniversary, which was June 20.

Pastor Moore has served the St. James Brethren Church approximately three years.

— reported by Myra Poffenberger

Rev. Timothy Garner

Mansfield, Ohio — Rev. Timothy Garner, pastor of the Walcrest Brethren Church, was informed during the announcement time of the morning worship service on June 23 that he was "one sermon ahead" — he would



Photo by Richard Yarman.

Pastor Tim and Beth Garner and son Adam.

not be preaching that day, for the congregation was taking over.

Pastor Garner, wife Beth, and son Adam were then given seats in the front of the church and told to prepare for a journey down memory lane, because "This is Your Life." Pastor and Mrs. Garner's childhood days, high school and college years, marriage, birth of their son, and their years at Walcrest were then relived through the reading of a biographical poem. From time to time as this poem was read, family members, friends, and members of the congregation interrupted to share memories of humorous or significant incidents and testimonies of how Tim and Beth have touched their lives.

Following the poem, the Garners were presented a plaque from the congregation. A carry-in dinner in their honor was held after the service.

According to reporter Suzanne K. Barr, "There were lots of smiles, laughs, hugs, and kisses exchanged during this celebration. God gave us a wonderful day in which to pay tribute

to a couple of His children who are very special to the congregation at Walcrest Brethren Church."

The committee in charge of planning the appreciation day was Dick and Louise Yarman, Brad and Jan Hardesty, and Suzanne Barr.

Rev. Kenneth Hunn

Warsaw, Ind. — Pastor Kenneth D. Hunn, his wife Nancy, and their three children — Andy, Carol, and Jonathan — were guests of honor at an "Appreciate the Pastor Night" carry-in meal held June 23 at the Warsaw First Brethren Church.

Larry Weirick, vice-moderator of the Warsaw Church, emceed the occasion, and several humorous skits were

presented illustrating what Pastor Hunn *could* be like, but *isn't*. An illustrated talk showing various roles that Rev. Hunn assumes in addition to that of pastor was given by Marjorie Vance.

The program also included tributes to Pastor Hunn from Moderator Harriet Taylor, Deacon Junior Griswold, and Vice-Moderator Larry Weirick. In addition, Rev. Mark Baker, a long-time friend of Rev. Hunn, "roasted" the pastor

as he recalled various incidents from their childhood days, college and seminary years, and current times.

The Hunn family was given a gas grill as a gift of appreciation from the congregation.

Rev. Steve Barber

Lakeville, Ind. — What Rev. Steve Barber, pastor of the County Line Brethren Church, thought was to be a carry-in dinner for the Summer Crusaders on Sunday, July 14, turned out to be an appreciation day for him and his family.

It began during the morning worship service, when Pastor Barber asked for announcements. Charles King immediately came forward, called Mrs. Beth Barber to the podium, and presented her a corsage and Pastor Barber a boutonniere. He then told Pastor Barber to be seated with his family and enjoy the service. The Summer Crusader team "His Choice" then took over and presented a service of music.

(continued on next page)

Jerry Fike, Don Peters Ordained As Brethren Elders in June, July

Jerry L. Fike

Denver, Ind. — Jerry L. Fike was ordained an elder in The Brethren Church in an afternoon service June 9 at the Denver First Brethren Church, where he serves as pastor.

Retired Brethren elder Rev. Austin Gable delivered the sermon for the ordination service. Rev. Claude Stogsdill, pastor of the Loree First Brethren Church and a representative of the Indiana District Ministerial and Congregational Relations Board, issued the questions and charge to Pastor Fike.

Special vocal music for the service was presented by Miss Gerri Bargerhuff, accompanied by Deb Syferd.

Jerry Fike was born August 16,



Rev. and Mrs. Jerry Fike (center), with Rev. Claude Stogsdill (l.) and Rev. Austin Gable.

1953, in Ashland, Ohio, where he spent the early years of his life. He is a 1974 graduate of Appalachian Bible Institute in Bradley, W.Va., and received a B.S. degree in elementary education from Ashland College in 1980, and an M.A. degree in religious studies from Ashland Theological Seminary in 1981. He joined the Ashland Park Street Brethren Church in 1977.

Rev. Fike began serving the Denver First Brethren Church in August 1982. While in Denver he met Elaine Diana Garman, and the two were married on March 31, 1984.

— reported by Mrs. Dale Davis

Rev. Steve Barber

(continued from previous page)

At the conclusion of the service, everyone went to the fellowship hall for a dinner in honor of the Barbers. There the pastor and his family were



Rev. Steve and Beth Barber with youngest child, Brian, and a banner proclaiming, "Barbers, We Love You."

greeted by a banner that read, "Barbers, We Love You," and were given a money tree by the congregation.

Following the meal, various members of the church told how they have been blessed and helped by the ministry of Pastor Barber. Pastor Barber has served the County Line Church about two years.

Don Peters

Rochester, Ind. — Don Peters was made an elder in The Brethren Church July 14 at an ordination service held at the Tiosa Brethren Church, where he serves as pastor.

Dr. J. Ray Klingensmith, retired professor of biblical studies at Ashland College and Theological Seminary, delivered the message for the service. He exhorted Pastor Peters to keep a clear view of the gospel as the message of Jesus Christ as mankind's Savior and as a message of love, and to avoid the trap of practicing his faith as a mere duty or ritual.

Rev. Kent Bennett, pastor of the Waterbrook Brethren Church, Woodstock, Va., administered the ordination vows. Rev. Bennett had previously had Peters as an associate pastor and guided him through the ordination process.

Leading the service and assisting in the ordination was Rev. Gene Eckerley, pastor of the Ardmore Brethren Church, South Bend, Ind., and district overseer of the Tiosa Church. Rev. Eckerley noted that he also was ordained at Tiosa while pastoring there.

A native of Connecticut, Rev. Peters received his post high school education at Ashland College (B.A. in 1979) and Ashland Theological Seminary (M.Div. in 1983). He has pastored the Tiosa Brethren Church since October 1984.

Rev. Peters' parents, Mr. and Mrs. Frank Peters of West Hartford, Conn., and his brother and wife, Mr. and Mrs. Barry Peters of Tiffin, Ohio, were present for the service of ordination.

A carry-in meal followed the service.

Milledgeville, Ill. — A book significant to the history of the Milledgeville Brethren Church was recently given to the congregation by former pastor Rev. D.C. White, a centenarian (101) now living in Berlin, Pa.

The book is a copy of Henry R. Holsinger's History of the Tunkers and The Brethren Church, which belonged to Z.T. Livengood, the founding pastor of the Milledgeville Church.

Making a formal presentation of the book are (l. to r.) Leona Real and Kim Millhouse, members of Milledgeville's Centennial Committee, who presented the book to church moderator Alan Deets and senior pastor Rev. George Solomon. The book will be displayed, along with other historical keepsakes of the church, in the oak cabinet behind Millhouse and Deets.

— reported by Lorraine J. Haugh



Photo by Harlan Hollewell.

Medina Bible Fellowship Forms New Administrative Deacon Board

Medina, Ohio — Five men and two women were installed as deacons and deaconesses July 7 to form the first Administrative Deacon Board of the Medina Bible Fellowship.

Medina pastor Rev. Terry Lodico presided over the service, during which Dennis Kiehl, Fred Weber, Bob Jones, Jeannie O'Donnell, Tim O'Donnell, Mary Ann Tabb, and Keith Bailey were installed.

The purpose of the Administrative Deacon Board is to assist the elders of the congregation in the administrative work of the church. Each deacon and deaconess will work in various areas such as budget, assisting ministry coordinators, and day to day opera-

tions. This will free up the elders so that they may devote more time to the

Members of the new Administrative Deacon Board at Medina Bible Fellowship are (l. to r.) Dennis Kiehl, Fred Weber, Bob Jones, Jeannie O'Donnell, Tim O'Donnell, Mary Ann Tabb, and Keith Bailey.

Photo by Nancy Weber.



spiritual leadership and guidance of the congregation.

The Medina Bible Fellowship was begun as a Brethren Home Mission Church in 1978 and became a self-supporting Brethren church last year.

— reported by Edward Pete

Mt. Olive Brethren Church Celebrates 100th Year With Centennial Homecoming

Pineville, Va. — The Mt. Olive Brethren Church celebrated its centennial anniversary earlier this year with a Homecoming day filled with reminiscing, fellowship, and an outpouring of love.

Rev. Alvin Shifflett, a son of the congregation and currently pastor of the First Brethren Church of Nappanee, Ind., presented the sermon during the morning worship service. Also sharing in the service were former members Fells Lam, Rebecca Hunter, and Elaine Hensley. Attendance for the worship hour was 164.

Following lunch, a brief afternoon service was devoted to music and to sharing of historical notes. Homecoming coordinators Ellen Lineweaver and Barbara Roderick had compiled an extensive historical display of articles, pictures, and other mementoes of the past 100 years. Ruth Hensley (93) was recognized as the oldest living member of the Mt. Olive Church.

According to Moderator Odessa Shelton, the Mt. Olive Church was conceived in the spring of 1884 when 12 individuals had a dream that a church could be constructed in Pineville, Va. With pledges of \$52.00, they boldly set out to accomplish this dream. On December 21, 1884, the first worship service was held at what is now Mt. Olive, with 75 in attendance.

The original church building is still used as part of the present-day sanctuary. But over the past 100 years

the structure has undergone numerous additions and remodelings. The

Notables at the Mt. Olive Centennial Homecoming included (l. to r.) member William Rodgers, former member Fells Lam, Mt. Olive Moderator Odessa Shelton, and Nappanee, Ind., First Brethren pastor Rev. Alvin Shifflett, a son of the Mt. Olive Church and guest speaker for the Homecoming service.

Valley Banner photo.



most recent was the addition of an education wing in 1983-84 that doubled the building's floor space. Ronald W. Waters is the current pastor of the congregation.

— reported by Odessa Shelton

Milledgeville, Ill. — Youth of the Milledgeville Brethren Church welcomed a new minister of youth and music to their church during the last week of June. He is Brad Hardesty, a June 1 graduate of Ashland Theological Seminary. Kim Dublo (far left) and Tonya Peugh presented a welcoming plaque to Jan and Brad Hardesty to commemorate their arrival. A house next to the church was also dedicated to the Lord's use and will be the Hardesties' home while they serve in Milledgeville.



Photo by Harlan Hollewall

— reported by Lorraine J. Haugh

Waterloo Youth Program Enters the Computer Age

Waterloo, Iowa — The Wednesday after-school youth program of the Waterloo First Brethren Church has entered the computer age.

During the past year, youth in grades three through six used an Adam computer to reinforce the lesson of the Bible story and to help them learn the books of the Bible and their memory verses.

Neil Hoppenworth, one of the teachers of the junior youth and also director of Christian education for the Waterloo Church, wrote the programs for the after-school sessions. Learning activities on the computer included multiple choice and true and false questions, scrambled words, omitted words in a list of Bible books or in a memory verse, and a "flash card" format in which the computer shows a

question on one side of a flash card, then flips the card and shows the answer.

Sometimes the entire youth group would participate in a computer learning activity together. At other times a small group or a pair of students would work at the computer.

According to Waterloo Pastor Lynn Mercer, the reason for using a computer in the junior youth program was to provide a creative alternative to traditional Bible learning activities —



Cain Johnson and Kurt Brinker use the computer to learn more about the Bible.

Photo by Pastor Lynn Mercer.

an alternative that would be fun, challenging, and unique. He reports that the youth enjoyed this method of learning and were excited about the opportunity to use the computer.

New Lebanon Welcomes New Pastoral Family

New Lebanon, Ohio — The Brethren Church at New Lebanon welcomed Rev. and Mrs. Robert Dillard and children Lucas and Annie as its new pastoral family on Sunday, September 1.

During the morning worship service, Rev. Dillard preached his first sermon as pastor of the congregation. Following this service, a carry-in dinner was held in the Dillards' honor. At the conclusion of this meal, Moderator Bob Humphrey formally presented Rev. and Mrs. Dillard to the congregation, and the congregation in turn presented the Dillards with sacks of groceries and items for their pantry.

The Dillards came to New Lebanon following three years of Brethren missionary service in Medellin, Colombia. They arrived in New Lebanon on August 26 to a parsonage newly painted and wallpapered with new carpet in three rooms, and to kitchen cupboards and a refrigerator well-stocked with food.

— reported by Don Rusk

According to Dr. C. Peter Wagner, Los Angeles has the greatest concentration of Koreans of any city outside the Orient and is home for more Hispanics than seven Latin American countries combined? Miami is the second largest Cuban city in the world, while New York City is the world's second largest Puerto Rican city.



Johnstown, Pa. — When Gretchen Hamel was baptized and accepted into membership in the Johnstown Second Brethren Church recently, she became the fourth generation of her family to hold current membership in the congregation.

Some time ago, Gretchen, six years old and a gifted child, spoke to her parents about her love for Jesus and her desire to be baptized and join the church. After several months, during which her parents and Pastor Don Wagstaff helped her prepare for this step, Gretchen was baptized and received into church membership.

Gretchen is shown here with her parents, LuEllen and Tim Hamel; and (back row, l. to r.) Pastor Wagstaff; her grandparents, Curtis and Irene Hamel; and her great-grandparents, Nellie and Herbert Markley.

—reported by Sandy Wagstaff

The softball team of the **Bryan, Ohio, First Brethren Church** was undefeated in regular season play during this past summer. The team lost one game in post-season tournament play, but then came back to win the tournament.

The average Bible is about two inches thick and can be obtained for as little as \$2. A Braille Bible from the American Bible Society, however, comes in 18 bulky volumes, takes up some five feet of shelf space, and costs \$235.



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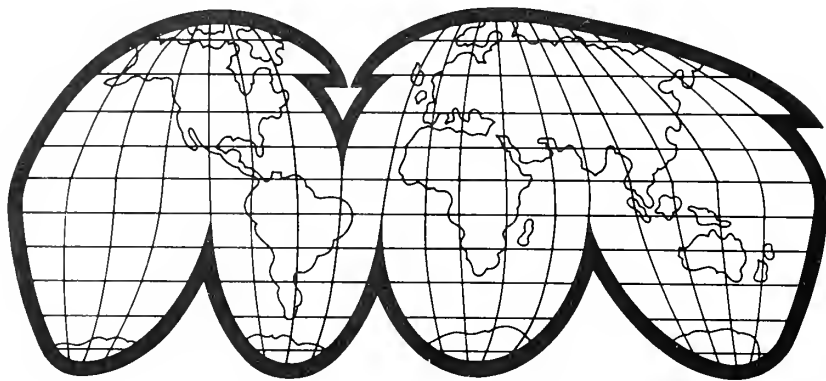
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OUR HOME MISSION CHURCHES

Developing a Global Vision



by
**John
Maust**

What More Can We Do?

THE STUDENTS were finishing their articles at a Christian writers workshop in rural Tarapoto, Peru, when I spotted one of them still hunched over his desk.

His meaty palm practically swallowed up the pen, which moved painstakingly along the lines of a tiny notebook. As I approached him, he looked up hopefully.

"Professor, would you read my article and tell me what you think of it?" the man asked.

I noted that after about 90 minutes of work, he had produced less than a paragraph of sentence fragments. The words were scrunched together and hard to decipher.

My friend apparently saw I was having trouble reading his work, because with lowered gaze and in an apologetic voice, he explained, "I've only had one year of school."

I was surprised and asked my brother in the faith how he'd learned to read.

"I'm a farmer," he said. "I would work in the field every day until seven o'clock, and then until 9:30 I read in my Bible. I taught myself to read that way."

I searched for every positive feature in his work on which I could make comment, and made only one or two suggestions. He accepted back his article gratefully, then again clutched his pen with a grip strong enough to squeeze out the ink.

"Thank you so much," he said. "I'm here to learn." And he continued writing.

Seeing this fellow toil away made me feel like an actor in the parable

of the talents, but with the roles reversed. Here was a guy with one talent (in the area of writing, that is) parlaying it into ten, while by comparison I felt like the man with ten, content with what I had. But then that's a negative way of assessing this experience. There are at least two very positive lessons.

One is simply to appreciate the dedication and drive of fellow believers around the world, many of whom have few of the benefits and resources possessed by North Americans. We have much to learn from them.

A diamond-hard faith

Many of these own a diamond-hard faith (that some would de-meaningly call "simple"), which is put into practice with startling results. Such faith is a challenge to us North Americans, who sometimes turn the marvelous mystery of an omnipotent, yet personal, God into a collection of Bible facts that are hauled out of cold storage only when called for in a church meeting.

In addition, many of our overseas brethren display a disarming humility. The man at the writers workshop wasn't too proud to enter a situation for which he had absolutely no orientation or guarantee of success. He took this risk because he wanted to learn how to serve God better.

Would I be as willing to enter a situation in which I have no expertise? How foolish I would look trying to swing a machete or harvest coffee with my workshop friend — the

realm in which *he* feels comfortable. Would I make myself as vulnerable as he did? Truly, many of our Third World brethren are far more concerned about getting praise from God than they are about getting the praise of men. Therefore, they take risks for Him.

I'm not suggesting that we should go on guilt trips and start blaming ourselves for being less committed than other Christians. Let's just appreciate them for who they are. And rather than make comparisons, let's see the tremendous opportunities for service God has given us.

God has placed within the hands of North American believers all the tools for massive evangelistic outreach and for generous edification and emergency programs.

What God has given us

God has given us ample funds. I suppose that many of our churches have budgets larger than those of whole cities in some developing nations.

God has given us almost limitless opportunities to prepare ourselves for Christian service. We have Christian bookstores filled with the latest titles, Bible colleges and seminaries, full-time pastors (a luxury in many countries since pastors must hold secular jobs to support themselves), and the whole gamut of Christian radio and television shows.

Our Father has also blessed us with religious liberty. Our church leaders don't fear government hit squads or terrorist thugs. And we can share our faith without being hauled to jail on charges of proselytizing.

Finally, God has given North Americans more time to serve Him. Think of how much time we save in just everyday living. Believers in some countries spend many hours just trying to find enough food for the next meal.

North American Christians can be thankful for all that God has done and will do through us. We have been given the privilege of evangelizing and supporting the national church in many areas of the world.

So let's ask ourselves, "What more can we be doing? How can we be even more effective with what God has given us?" [†]

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In This Issue:

On pages 10-11 are the resolutions on homosexuality, pornography and obscenity, and gambling that were adopted at General Conference in August. They are being printed in the EVANGELIST in accordance with the direction of the Conference. You are encouraged to read these resolutions carefully and to study them in your church so that you will know where The Brethren Church stands on these moral issues that plague our nation.

Answers to Little Crusader Page.

1. Kindness; 2. joy; 3. patience; 4. goodness; 5. gentleness; 6. peace; 7. self-control; 8. faith; 9. love.

Care for One Another

Part two in a series of articles on obligations Christians have to one another, by George W. Solomon.

IN THIS SERIES of articles we are considering those interpersonal relationships that make a church a beautiful bride, capable of attracting unbelievers, and a healthy body, capable of ministering effectively to those who come seeking spiritual healing.

I write these articles believing that the church can be both attractive and healthy, and that it can and should attract others and provide spiritual healing for those who come. I believe that when a church is attractive and healthy, it can experience steady growth, as the Lord adds to its number those who are being saved. I also believe that a healthy church will be able to meet the spiritual needs of those who come, and find a place where they can serve the Lord.

This is what I want for The Brethren Church. I believe that this is also what the Lord wants for The Brethren Church. And I pray that this is what you want for our church.

The first article

In the first article in this series we considered the basic interpersonal relationship that enables a church to become a beautiful bride and a healthy body — loving one another. This is the most frequently mentioned interpersonal relationship in the New Testament.

Jesus clearly defined the kind of

love we are to have when He commanded us to "love one another, even as I have loved you." This is a willed love. I will to love you because I am a child of God and you are a child of God. It is also an unconditional love. I will to love you no matter what, and with no strings attached.

Love is essential

Without love for one another — the basic interpersonal relationship — none of the other interpersonal relationships is possible. Therefore, love is essential. Having said this, I now turn to a second interpersonal relationship, caring for one another.

Paul, in I Corinthians 12, talks about the body of Christ and how each part of that body is interrelated. He says "that there should be no division in the body, but *that* the members should have the same care for one another. And if one member suffers, all the members suffer with it; if *one* member is honored, all the members rejoice with it" (vv. 25-26, NASB).

There isn't anything that makes a church more unattractive and ineffective than internal strife. Fighting and quarreling within the church give the bride a black eye and make the body weak.

When decisions are to be made in the church, it is perfectly legitimate for people to disagree with one another. But once all have had a chance to voice their opinions and a vote has been taken, the will of the majority should be accepted and the church's program supported. But un-

fortunately, those who don't get their way sometimes insist on expressing their displeasure to other members and even to people in the community. Such actions can only be detrimental to the church's efforts to attract people and minister to them.

Paul says that "if one member suffers, all the members suffer with it." For several months my wife had an ingrown toenail that was quite painful, especially if she bumped it. Even though the problem was located in one toe, her whole body experienced the pain and suffering.

This is also true in the church. If you say something hurtful about another member, the entire church is hurt. This is because we are one body. A person who really cares about others in the church does not engage in gossip. Gossip is a blemish on the bride.

In the first article I said that loving one another does not come easily. We do not just fall in love with every other Christian. We must *will* to love one another. The same is true of caring for one another. It is sometimes very hard to care for others. But just as God enables us to love one another, He will also enable us to care for one another.

Develop a caring attitude

Paul said that members of the church "should have the same **care** for one another" (I Cor. 12:25). The word "care" used here is often translated in the New Testament as "take thought." This says to me that we need to learn to think about others



*Rev. Solomon is pastor of the Mil-
ledgeville, Ill., Brethren Church and the
1985-86 General Conference Moderator.*

and about what is best for them. We need to *develop* a caring attitude.

In Philippians 2:3-5 Paul says, "Don't be selfish; don't live to make a good impression on others. Be humble, thinking of others as better than yourself. Don't just think about your own affairs, but be interested in others, too, and in what they are doing. Your attitude should be the kind that was shown us by Jesus Christ . . ." (TLB).

We find here three things we are not to do and three things that we should do. On the negative side, we are not to be selfish; we are not to live to make a good impression on others; and we are not to think only about our own affairs. Rather, on the positive side, we are to be humble; we are to think of others as better than ourselves; and we are to be interested in others and what they are doing.

Selfishness is a universal affliction of mankind. It is difficult to think of others as better than ourselves. It is difficult to be truly interested in others and what they are doing. This is so because we are so busy with our own interests.

Caring as Jesus cares

But just as Jesus defined the kind of love we are to have for one another, so Paul defines the kind of caring we are to exercise for one another. We are to love one another as Jesus loved us. And we are to care for one another as Jesus cares for us.

But caring thoughts and attitudes are only the beginning of caring for one another. Jesus' caring attitude led to caring action. "Your attitude should be the kind that was shown us by Jesus Christ, who, though he was God, did not demand and cling to his rights as God, but laid aside his mighty power and glory, taking the disguise of a slave and becoming like men. And he humbled himself even further, going so far as actually to die a criminal's death on a cross" (Phil. 2:5-8, TLB).

The early church possessed a caring attitude that led to caring action. Acts chapter four records that the believers at Jerusalem were of one heart and mind and that everyone was sharing. All who owned land or houses sold them and brought the money to the apostles to

give to those in need (see vv. 32-35).

These early believers were not required to sell their possessions and to help those in need. They just cared enough about each other to do so. When they saw others in need, they did what they could to help. Their caring attitude was translated into caring action.

"There is nothing more rewarding than the joy and satisfaction that come from helping others."

If we truly care, it will show in our action. This action will be seen by the world and will attract unbelievers. It will become a means by which we can minister to them.

But listen to what James says about attitudes apart from action: "Dear brothers, what's the use of saying that you have faith and are Christians if you aren't proving it by helping others? Will *that* kind of faith save anyone? If you have a friend who is in need of food and clothing, and you say to him, 'Well, good-bye and God bless you; stay warm and eat hearty,' and then don't give him clothes or food, what good does that do?" (Jas. 2:12-14, TLB).

Let me paraphrase the poem by Nick Kenny that I used in last month's article:

*Just saying that I care for you
doesn't mean a thing at all,
For caring words fly like the
birds, when they hear the
winter's call.*

*Caring is a thing that proves itself
a thousand times a day,
In the simple little things we do,
and the little things we say.
Caring is a thing called sacrifice,
a tonic when your blue;
Caring is the joy of doing things
for those in need near you.*

I read a story in *Reader's Digest* that brings out the joy of caring for others. Entitled "Clancy and the

Midnight Mission," it is an account of Clancy Imislund and his ministry to the winos, the drunks, the down-and-outers in Los Angeles. Here is an excerpt from the account:

To each man and woman, Clancy Imislund seems to be able to dole out helpful medicine. John G, 38, is now a junior executive. Twelve years ago he was a skid-row drunk who had deserted his wife and two children. After he was sober a year, he decided to divorce his wife. "But Clancy told me I owed her as many years sober as she'd given me when I was drinking," says John. "I agreed. Later, I planned, we would get the divorce. I started doing things for her. Our relationship changed. Today I don't 'owe' her any more sober years. I'm just happy to be with her. I'm beginning to find out that love is thinking about another person before you think of yourself."*

There is nothing more rewarding than the joy and satisfaction that come from helping others. Care for one another! Bear one another's burdens! Caring for one another is an interpersonal relationship that will contribute to the beauty of the bride, making her attractive to unbelievers. It will also contribute to the health of the body, making it capable of meeting the spiritual needs of those who come.

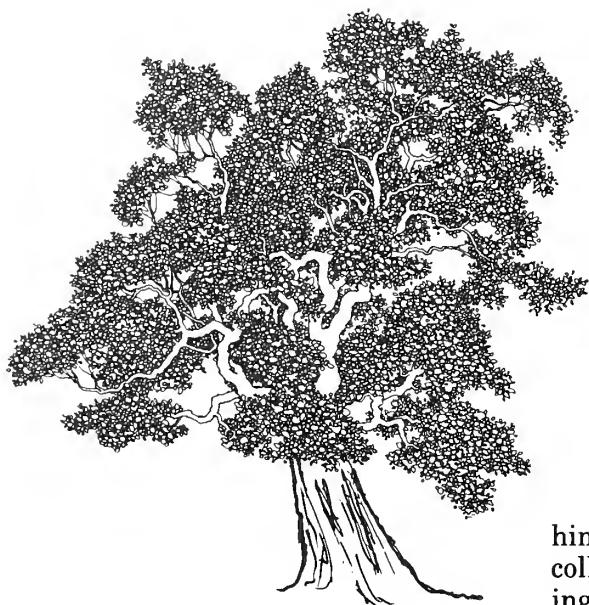
Cast your cares on Jesus

We can begin caring for one another when we cast all our cares on the One who cares for us. For one of the ways He ministers to us is by enabling us to truly care for one another.

In Matthew 25, Jesus says that when we help those who are in need, we are helping Him. He also says that when we fail to help the least of His brothers, we are failing to help Him.

If you have never done so, I invite and encourage you to develop an interpersonal relationship with Someone who cares for you more than your own parents, more than your own wife or husband. His name is Jesus. This is where true caring begins. [†]

*Maurice Zolotow, "Clancy and the Midnight Mission," *Reader's Digest*, December 1984, p. 159.



Zacchaeus, the Eager Believer

by Richard C. Winfield

OCCASIONALLY some people seem so ready to accept the gospel that someone only needs to present them the opportunity and they immediately receive Jesus as Savior and Lord. This was the case with Zacchaeus.

The account of the conversion of this man is found in Luke 19:1-10. What can we learn from his "close encounter with Jesus" that will help us understand how some people come to Christ and about how Jesus deals with those who seek Him?

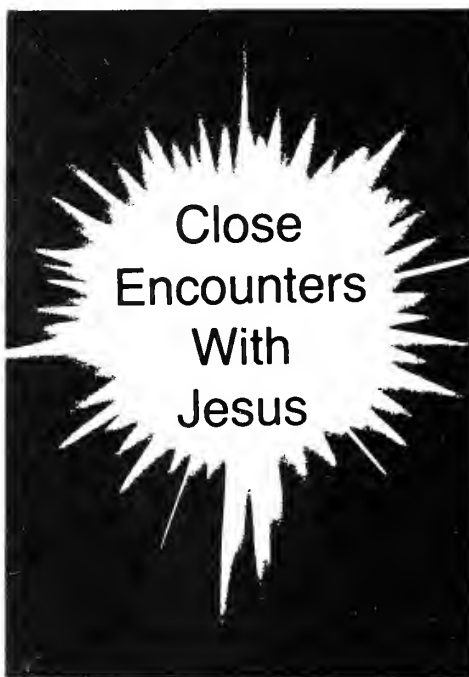
A look at Zacchaeus

Zacchaeus was a short person. Today this is probably the best-known fact about the man. Do you remember the song you sang in Sunday school as a child that began, "Zacchaeus was a wee little man, and a wee little man was he"? Zacchaeus probably had to endure his share of short jokes, just like short people today. Can't you just hear someone saying, "Stand up, Zacchaeus," as Zacchaeus stands on tip-toes, stretching himself to his fullest extent? Perhaps some such rude comments were made on this day when he tried so desperately to see Jesus.

But while *we* know him as a short man, the people of his day knew him for something else. He was well-known as the Jericho area tax collector — the *chief* tax collector, in fact. He not only collected taxes

himself, but he probably had other collectors working under him, paying him a commission.

Now the fact that Zacchaeus was well-known doesn't mean that he was well-liked. Far from it. Even today tax men aren't particularly popular (especially if one audits your returns), but in Jesus' day and among the Jews, they were downright hated.



They were hated, first of all, because they were looked upon as turncoats — Jews who had sold out to the hated Romans and who were doing their dirty work. But they were also hated because they were dishonest. They collected more taxes than Rome required and then kept the rest for themselves. It was a lucrative job. It should come as no surprise, therefore, when we are told that Zacchaeus was rich. In fact, the way in which Luke states this

fact suggests that he was *very* rich.

But there is something else we must note about this man, and that is that he had a strong desire to see Jesus. He wanted to see Jesus so badly, in fact, that he was willing to make a fool of himself to do so. Can you imagine a grown man climbing a tree just so he could see someone pass by in a crowd? Children might do this, and nobody would think much about it. But a grown man of position in the community!

Why did Zacchaeus have this great desire to see Jesus? Luke doesn't tell us, but we can make some guesses. Zacchaeus had undoubtedly heard of Jesus' miracles. Who wouldn't want to see a man who can give sight to the blind and make the lame leap for joy?

But maybe there was another reason, a deeper reason why Zacchaeus wanted to see Jesus. As far as we know, Zacchaeus had no physical affliction that needed healing. But he had a deeper need. For though he was wealthy, he was an outcast. He wasn't welcome in polite Jewish society.

But Jesus — this good man, this worker of miracles — had a reputation for being a friend of "tax collectors and sinners." In fact, one of Jesus' own disciples, Matthew, was a former tax collector. Jesus was willing to associate with people like this tax collector from Jericho. Zacchaeus had probably heard this, and perhaps it was for this reason that he wanted to see Jesus. So he made every effort to see Him in the crowd. And when that didn't work, he ran ahead and climbed a tree so that he could catch a glimpse of Jesus when He walked by.

Mr. Winfield is editor of THE BRETHREN EVANGELIST.

Zacchaeus's efforts were rewarded, for Jesus walked right toward his tree. In fact, He stopped underneath it, looked up, and said, "Zacchaeus, come down here this instant, for I need a place to stay today and your house is it."

This was far better than Zacchaeus had ever imagined. Jesus had just invited Himself to stay in his house. Zacchaeus could hardly believe it. But surprised as he was, he had enough presence of mind to come down out of the tree and to welcome Jesus *joyfully*.

Jesus' reaction to Zacchaeus

If we were hearing this story for the first time, we might well be surprised too. For there are some unusual occurrences here.

First of all is the fact that Jesus knew there was a man in that tree. And He knew who that man was, for He called him by name. We don't know if Zacchaeus made any attempt to hide himself in the tree. But even if he didn't, he might have gone unnoticed by the noisy crowd as it passed his way.

But Jesus noticed him. In fact, Jesus seemed always aware of those around Him, particularly those who came to Him out of sincere hearts. In the midst of a crowd, when dozens of people may have brushed against Him, a woman touched Him with the touch of faith, and He knew that she had done so. Now a man climbs a tree out of his great desire to see Jesus, and Jesus knows his name.

Zacchaeus wanted to see Jesus so badly that he was willing to make a fool of himself in order to do so.

Just as surprising is the fact that Jesus took the time to visit with Zacchaeus. Jesus was on His way to Jerusalem for the culminating events of His life. He had much on His mind. He was just passing through Jericho. And He was surrounded by throngs of people. Yet in the midst of this He took time out to talk with this funny little man in a tree. Jesus was always available to those who really wanted to see Him.

But most surprising of all is the

fact that Jesus invited Himself to Zacchaeus's house. Our approach to unbelievers is to invite them to church, or possibly to our home for a Bible study. Seldom do we make an attempt to get into their homes, especially if they are people with the kind of reputation that Zacchaeus had.

But Jesus didn't invite Zacchaeus to join Him for synagogue services. He didn't even invite Zacchaeus to join Him and the disciples for a Bible study. He said, "I'm going to your house today."

The Jews thought this was terrible. They murmured, "He has gone in to be the guest of a man who is a sinner" (v. 7). They wouldn't think of doing such a thing. But Jesus knew that this was how to reach people.

Furthermore, Jesus didn't make an issue of Zacchaeus's sin. He knew that Zacchaeus was a sinner and that eventually that sin would have to be dealt with. But He didn't say, "Get your life straightened out and then you can come to me." Rather He said, "I'm going to your house today." Why did He do this. He gives us the answer Himself: "For the Son of man came to seek and to save the lost" (v. 10). And who was more lost than Zacchaeus?

Zacchaeus's response

Another surprising thing happened while Jesus was at Zacchaeus's house, but this time it is Zacchaeus who gives us a jolt. During the course of Jesus' visit, Zacchaeus stood up and said, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold."

We don't know how long Jesus had been at Zacchaeus's house or what Jesus may have said to him before Zacchaeus stood up and made this declaration. But we get the impression that it took place almost as soon as they walked in the door. Zacchaeus was so eager to accept Jesus that the very fact that the Lord came to his house was enough to bring about his conversion.

At this point we do well to remind ourselves again that Zacchaeus was rich — as wealthy, perhaps, as the Rich Young Ruler Archie Nevins wrote about in last month's EVANGELIST ("*Laughter and Tears*", pp. 6-

7). Yet how different their attitudes were toward their riches. That man went away sorrowing, when Jesus told him to sell all that he had and give to the poor. But this man, with no apparent prompting from Jesus, stood up and voluntarily declared his intention to give half his wealth to the poor and to make fourfold restitution to anyone he had cheated.

Jesus seemed always aware of those around Him, particularly those who came to Him out of sincere hearts.

Perhaps the key to the difference between the two is reflected in how Zacchaeus addressed Jesus. He began, "Behold, Lord . . ." Clearly, from this and from what follows in this sentence, Zacchaeus had accepted Jesus not only as Savior, but indeed as Lord. This was not the case with the Rich Young Ruler. The best he could muster was "Good Teacher," and perhaps even that was spoken in flattery.

Zacchaeus had been eager to see Jesus. And when he met Him, he accepted Him as his Lord. As a result, Jesus declared, "Today salvation has come to this house . . ."

What a much happier ending this rich tax collector's encounter with Jesus had than the Rich Young Ruler's! This account gives proof to Christ's words that though it is hard for those who have riches to enter the Kingdom of God, it is not impossible with God.

Certainly, this was a wonderful day in the life of Zacchaeus! He had only hoped to see Jesus. But he ended up accepting Him as his Lord. This was only possible, however, because of Jesus' response to Zacchaeus' initiative, a response that showed His love for this tax collector from Jericho.

Aware of Zacchaeus's desire to see Him, Jesus took time out to talk with him. Then He overlooked the fact that this man was a sinner and invited Himself to his house. Jesus' loving acceptance of Zacchaeus, coupled with Zacchaeus's receptive heart, resulted in this short tax collector from Jericho becoming an eager believer. [†]

Doc! *Spotlight on a Brethren Pastor*

DOC SHANK'S life is much like a three-ring circus. When he's not busy pastoring at his two churches, Liberty Brethren in Quicksburg, Va., and Mathias Brethren in Mathias, W. Va., he more often than not is roaming the halls of Shenandoah County Memorial Hospital.

Doc is the coordinator of the hospital's chaplaincy service, and his small, wiry frame clad in a bright red coat is a familiar sight at SCM.

As coordinator, he juggles the schedules of the eight volunteer chaplains who minister to the patients, families and staff at the hospital on a 24-hour basis.

But Doc is one of those folks who isn't content to stay within the bounds of administration. He, like the other chaplains at the hospital, spends most of his time "making the rounds," stopping in for a chat with a patient or providing some encouraging words to a staff member.

For him, the 20 hours of volunteer work he averages each week at the hospital are just another phase of his Christian ministry.

Doc's first experience in hospital pastoring came when he and his wife, Jean, a registered nurse in the hospital's intensive care unit, started mission work in Nigeria.

Both their roles there were dual ones. He divided his time between teaching and the ministry, and she split hers between teaching and nursing.

By working together as a team and becoming adept at being "jack-of-all-trades," they quickly discovered that a viable ministry wasn't always confined to the four walls of a church.

It was there that Doc saw the need and the value of ministering to the



sick. And it was there that he decided to incorporate that special ministry into his life as a Brethren pastor.

Because his wife spends most of her working hours in a hospital, Shank had an introduction to the world of medical care that few other ministers have.

And while he considers it an asset, Shank stresses that the most important part of his work is his ability to read the feelings and emotions of others and to offer emotional support — be it "crying a little bit with them, holding their hand or letting them vent their anger."

Each person and each case he encounters at the hospital is different, and each requires different handling. That's the continual challenge of the job.

Hospital chaplaincy "is a lot more fine-tuned" than more conventional ministry, Shank said. Hospital chaplains usually are dealing with patients and families who must come to terms with their illness, injury or pending death. And that often is a difficult process.

But the ministry, like all ministry, has its share of rewards too.

There are those times of joy — such as the birth of a child, or a successful recovery. And even times of death can bring some satisfaction to Shank — a satisfaction of knowing he has helped patients and families understand the ordeal and get through it.

"You need to learn how to handle death. A lot comes with experience. A lot comes from yourself," Doc said.

Often his rewards are a simple statement from families — "Doc, thanks for being with us." Those are the "home runs" of his ministry that make him keep going.

While probably the majority of his effort at the hospital goes to the patients and families there, Shank also considers the hospital staff to be an important part of his ministry.

Theirs is a job of constant challenge, stress and emotional drain, and it's a job in which burnout all too often takes its toll. Shank recognizes those demands and responds by making it part of his regular routine to stop by nursing stations and lunch rooms to say hello, to chat or to offer some informal counseling or advice.

Doc's ministry — and his entire

Reprinted from The Inner Ear, a magazine published for the employees, medical staff, volunteers and friends of Shenandoah County Memorial Hospital by the Community Relations/Volunteer Services Department. Used by permission.

"Doc's ministry — and his entire life — are shaped by a contagiously positive philosophy. It is to try to bring laughter to someone each day and to try to find something good to say about someone each day."

life — are shaped by a contagiously positive philosophy. It is to try to bring laughter to someone each day and to try to find something good to say about someone each day.

The twinkle in his eyes betrays a smile that always seems on the verge of breaking forth — and often does.

And it is that infectious positive attitude that perhaps is his most successful aid in reaching out to others.

That positive attitude also is reflected in his almost endless energy and willingness to tackle a new challenge. When he's not at the hospital, the 63-year-old pastor's main duties revolve around his two churches and their very different congregations. He preaches at each church two Sundays a month, and on that occasional month that has a fifth Sunday, he has the weekend off.

For many, the idea of dividing energies between two congregations would be difficult. But Doc seems to thrive on it. He admits that he gears his messages and plans differently for each congregation. "But it's kind of nice to preach to a different audience each week," he said with a laugh.

Doc is also the moderator for "Focus," a television show on WHSV-Channel 3 in Harrisonburg that discusses social, moral and ethical issues. That show airs the last Sunday of each month.

His involvement on a national level with The Brethren Church includes being president of the Benevolent Board, which oversees the church's nursing and retirement homes, and serving as a trustee of Ashland College and Seminary in Ohio.

He also is on the board of directors of the Pastoral Counseling Center in Woodstock, and works part-time at Dellinger Funeral Home — a job that also provides him the opportunity to minister to families who are grieving. "Families respond to those they know," Shank said.

Shank has always been "Doc" Shank to those who know him. And when asked about his real name, he rarely gives an answer.

However, he will recall how he got a nickname that has been with him for more than 50 years.

In 1933 when he was just a lad, his family moved from their native Pennsylvania to near Hagerstown, Md.

For the young boy, the move meant more than a change of locations. It also meant a cultural adjustment — primarily an adjustment from a one-room school house to the modern, multi-room school building in Hagerstown. "You can imagine this little farm boy seeing all those refinements," Doc recalled with a chuckle.

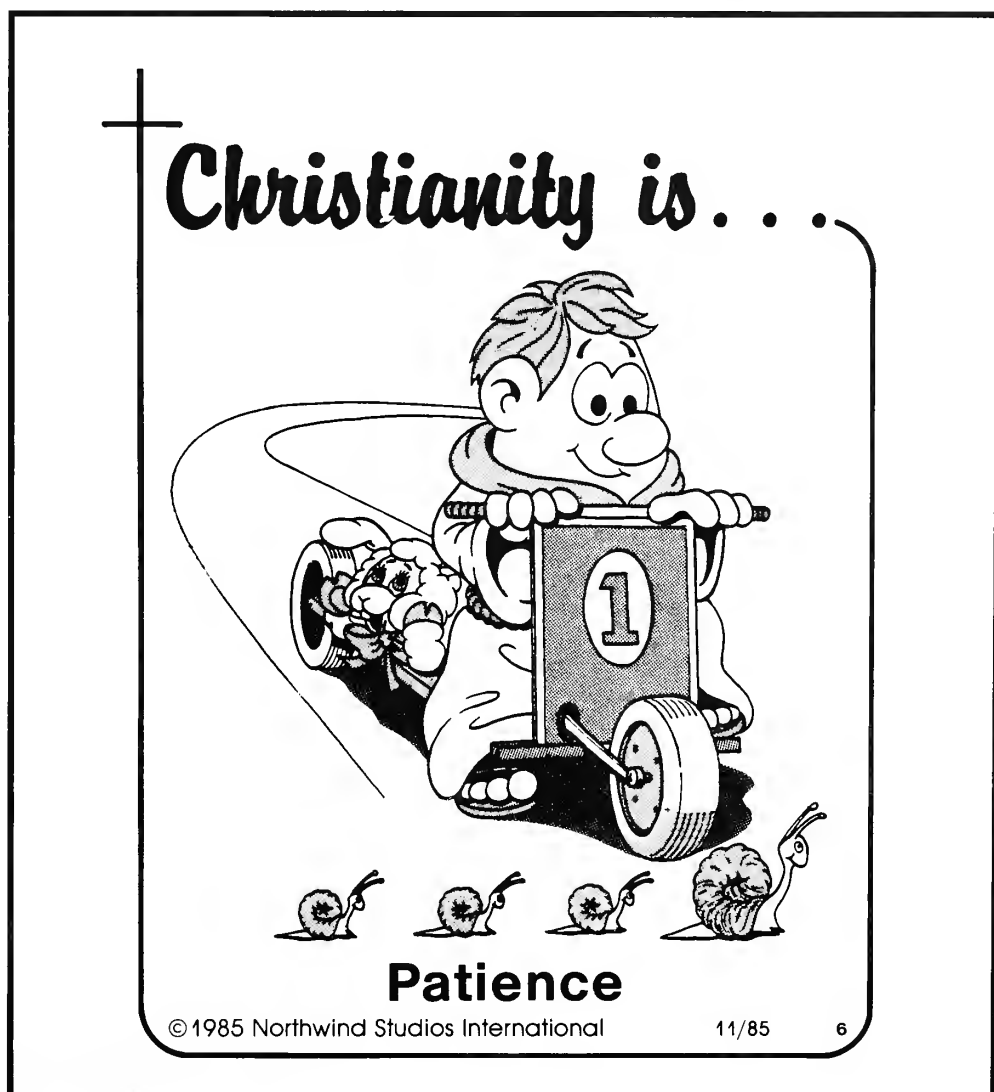
Well, it didn't take long for those refinements to go to the young boy's head. And soon, his family pelted him with a host of names — "Big Shot," "Stuck-Up," and "Professor," — to try to bring the farm lad turned city slicker back down to size.

"They finally got it back down to 'Doc,'" he said. And the name stuck.

But his high-browed attitude didn't. Doc has never allowed himself to use his title of Reverend to separate him from the people to whom he ministers.

"I never permit myself to get up on a pedestal," he said. "The name of the game is people."

"The community has always been my parish," Shank said. His work at SCMh is evidence of that. [†]



Resolutions Adopted by The Brethren Church on Homosexuality, Pornography/Obscenity, and Gambling

The following resolutions on homosexuality, pornography and obscenity, and gambling were adopted by the National Association of Evangelicals at its March 5-7, 1985, convention.

At General Conference in August 1985, Moderator Arden Gilmer recommended that as a member denomination of the National Association of Evangelicals, The Brethren Church adopt these resolutions and use them as its official statements on these three problems that currently plague the moral and social climate of our country.

Delegates to the Conference concurred with the moderator's recommendation and adopted the resolutions, as well as a recommendation from Executive Council that a copy of the resolutions be printed in THE BRETHREN EVANGELIST.

Homosexuality

The Scriptures declare that God created us male and



female. Furthermore, the biblical record shows that sexual union was established exclusively within the context of a male-female relationship (Genesis 2:24), and formalized in the institution of marriage. The partner for man was woman. Together they were to be one flesh. In the New Testament, the oneness of male and female in marriage pictures the relationship between Christ and His Church (Ephesians 5:22-33). Everywhere in Scripture the sexual relationship between man and woman within the bonds of marriage is viewed as something natural and beautiful.

Homosexual activity, like adulterous relationships, is clearly condemned in the Scriptures. In Leviticus 18:22 God declares the practice of homosexuality an abomination in His sight. In Romans 1:26-27 the practice of homosexuality is described as a degrading and unnatural passion. I Corinthians 6:9-10 identifies the practice of homosexuality as a sin that, if persisted in, brings grave consequences in this

life and excludes one from the Kingdom of God.

The Apostle Paul, strong in his condemnation of the practice of homosexuality, also testifies that those once engaged in homosexuality were among those who were forgiven and changed in the name of the Lord Jesus Christ (I Corinthians 6:11). This declaration offers hope both for forgiveness and for healing. Individual Christians, ministers, and congregations need to maintain the belief that all human beings have sinned, and that all Christians have received God's mercy while helpless, ungodly, and hostile to God. In the name of Christ we proclaim forgiveness, cleansing, restoration, and power for godly living for all who repent and believe the gospel.

We believe that homosexuality is not an inherited condition in the same category as race, gender, or national origin, all of which are free from moral implication. We believe that homosexuality is a deviation from the Creator's plan for human sexuality. While homosexuals, as individuals, are entitled to civil rights, including equal protection of the law, the National Association of Evangelicals opposes legislation which would extend special consideration to such individuals based upon their "sexual orientation." Such legislation inevitably is perceived as legitimizing the practice of homosexuality and elevates that practice to the level of an accepted moral standard. While maintaining our opposition to proposed so-called "Gay Rights" legislation, where such legislation has been enacted into law, NAE strongly urges that churches and religious organizations be exempted from compliance by amendment to the law. The position and practice of such organizations regarding homosexuality are determined by their religious convictions. This we hold to be a grave matter of religious freedom.

Individual Christians, ministers, and congregations should compas-

sionately proclaim the Good News of forgiveness and encourage those involved in homosexual practices to cease those practices, accept forgiveness, and pray for deliverance, as nothing is impossible with God. Further, we should accept them into fellowship upon confession of faith and repentance, as we would any other forgiven sinner (I Corinthians 6:11).

We further call upon pastors and theologians, along with medical and sociological specialists within the Christian community to expand research on the factors which give rise to homosexuality and to develop therapy, pastoral care, and congregational support leading to complete restoration.

Pornography and Obscenity

In recent years there has been a growing portrayal of sexual immorality and deviation in the cinema, television, radio and the print media. The lifestyle modeled for our children on mass media outlets portraying these excesses is dehumanizing and morally destructive. Such ideas and ideals promoted by mass media are in direct contradiction to the biblical lifestyle.

Furthermore, the eight billion dollar pornography industry has grown to epidemic proportions and is invading all the segments of our society. Pastors, counselors, social agencies and law officers are seeing families broken and lives adversely affected as well as persons of both sexes victimized by this plague of pornography and obscenity. This industry, controlled largely by organized crime, is responsible for corrupting the lives of children as well



as adults, and most alarming of all is the proliferation of child pornography.

"We urge Christians everywhere to seek ways to minister more effectively to both the victims and perpetrators of obscenity and pornography."

Aware of this insidious evil in our society and seeking to be obedient to our prophetic task as God's people, the National Association of Evangelicals therefore declares itself as follows:

1. We are committed to Jesus Christ who calls us as the "salt of the earth" and "the light of the world" to be involved in the solution of the problem of pornography.
2. We are committed to speak out against pornography and obscenity at every opportunity.
3. We encourage our congregations and denominations to observe a Pornography Awareness Sunday or Week.
4. We urge our congregations to become involved in appropriate plans of action in their communities.
5. We commit ourselves to participate as an Association in the National Coalition Against Pornography.

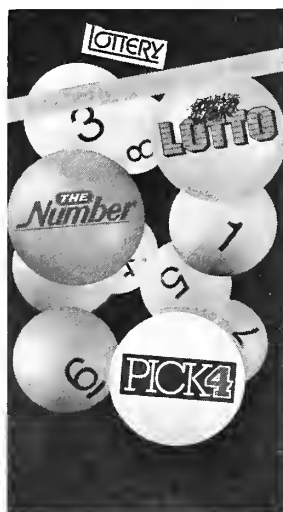
6. We call upon the President of the United States to declare publicly his support for the enforcement of obscenity laws and to order the Justice Department to enforce the existing obscenity laws.
7. We urge Christians everywhere to seek ways to minister more effectively to both the victims and perpetrators of obscenity and pornography.

Gambling

The National Association of Evangelicals reaffirms its opposition to gambling and lotteries, including those run by government. These are socially, morally and economically destructive. They are

rooted in covetousness and violate the biblical work ethic.

We believe that gambling in any form is potentially addictive. It is a social evil that feeds upon greed and sells a set of fantasy values that exploits people. It harms especially the poor who can least afford to



forfeit their financial resources on the promise of instant wealth. The tragic end result is often deepened poverty and increased welfare rolls, to say nothing of the emotional damage and disillusionment experienced by the vast numbers of planned losers.

Gambling undermines the economic base of a nation in that it reduces the purchasing power of the people. Money gambled by wage earners cannot be spent to purchase goods and services of constructive and productive businesses.

Compulsive gambling causes the individual's character to be weakened and to disintegrate. It leads to indolence and self-delusion, breaks up families and can lead to crime, loss of jobs and even suicide.

"We . . . call upon churches and schools to conduct programs that will inform people of the evils and dangers of gambling."

Since we deplore the exploitation of the weakness of humanity, the National Association of Evangelicals calls upon all who are in positions of influence and decision-making to seek other means by which to raise revenue. We further call upon churches and schools to conduct programs that will inform people of the evils and dangers of gambling.

NAE Statements on Music Lyrics and the Federal Deficit

At its October 9 meeting, the Board of Administration of the National Association of Evangelicals adopted statements on two additional moral issues currently facing our nation. These statements have not been adopted by The Brethren Church, but are printed here for your information.

Ratings of Musical Lyrics

Parents and citizens are duly alarmed by the lyrics of explicit and perverted sex and violence on audio and visual musical media which are openly marketed for children and teenagers. Because the freedom of speech guaranteed in the First Amendment is based upon responsibility for the common good, we support the organized efforts that are calling for ratings of music media as a guide for parents and protection

for the young.

The Board of Administration of the National Association urges that the music publishers exercise their responsibility by setting up a self-rating and self-governing system. If they do not, we urge Congress to enact legislation requiring the ratings consistent with its constitutional responsibility to protect the health, safety and welfare of its people, including our youth.

The Federal Deficit

A runaway Federal Deficit is a moral issue that threatens our future. Our freedom as well as our quality of life is at stake.

* Economic recession will take away jobs, especially from women, youth and ethnic minorities.

* An inflationary dollar will affect first the poor, hungry, sick and aged.

* A loss of confidence in the world market will make us a debtor nation.

To mortgage our future today is to invite governmental intervention tomorrow which will have social and spiritual as well as economic and political repercussions. Paul, in Romans 13, instructs Christians to avoid debt because it restricts their freedom. The same principle applies to our federal debt. Debt and loss of freedom are inseparably entwined. Therefore, the Board of Administration of the National Association of Evangelicals urges Congress to enact legislation reducing the current deficit and requiring a balanced budget.



WHAT'S HAPPENING IN HOME MISSIONS?

AS OF THIS DATE, all but two of the Regional Pastors' Consultations for Brethren pastors have been held. When the Missionary Board report is given, special concern always relates to "What's happening in Home Missions." This indicates to me that our pastors realize the necessity of a strong and growing "home base" if we are to be seriously involved in the missionary mandate of discipling nations.

It has often been said that for a small denomination, we are doing a very commendable work in missionary efforts overseas. I concur. The Brethren, as you know, are active in India, Malaysia, Mexico, Colombia, Argentina, and, indirectly through Church of the Brethren ties, in Africa.

The department of Home Missions is doing an equally commendable work. At the present time there are 19 Home Mission churches and established classes with pastoral leadership, and sev-

eral other classes in the beginning stages. Desperately needed are bi-vocational pastors and tent-makers. Also needed is better communication in order that the gifts of mobile Brethren may be harnessed.

In addition, in the area of Hispanic work, we have churches established in California and Florida, with Hispanic classes meeting that will soon add to this number. And there is the continuing outreach of Special Ministries.

"What's happening in Home Missions?" Plenty! And we give praise to our Lord and Savior Jesus Christ, and to you His faithful people.

Your prayers, encouragement, and support are desperately needed. We will continue to grow, because you will continue to care.

JAMES R. BLACK
Executive Secretary

Missionary Board of The Brethren Church

New Spiritual Fire at Carmel Brethren Church

by Pastor James Miller

I HEARD a speaker on church growth say last spring that as you kindle a spiritual fire in the lives of your congregation, God will begin adding to your church daily the number of people who can be added without extinguishing the flame. At the Carmel, Ind., Brethren Church, that flame is being kindled, and the Spirit of God is beginning to bless us in substantial ways.

As we reported in the EVANGELIST late last year, our church had undertaken an ambitious fund drive for our first building. But six months later, not only had we raised only a small percentage of the desired funds, we also faced the potential of becoming disappointed and discouraged.

As we continued to seek God's will for our church, however, He made it clear that now was the time for us to rely totally on Him — that He would direct our efforts and clearly show us the path we should take. "Seek

me," we heard Him say, "and I will add all these things to you."

Easter brought a new sense of the risen and living Jesus to our body. The Lord opened the doors for us to remain at the Forest Dale Elementary School longer than we expected. Then, as we looked at the life of Jonah on Sunday morning, God issued a very clear and strong call for us to turn to Him in prayer.

Since that time, when ten adults in our congregation committed themselves to pray for one-half hour a day for ten weeks, we have begun to see the mighty work of God in our midst. Attendance is up, new families are attending, and the Lord is unmistakably leading us in the direction of our first unit, a much smaller one than we had envisioned a year ago.

As I look back on the past several months, I have no doubt that as we have turned our attention toward the things of God and have kindled



Carmel Pastor Jim Miller with wife Ann and son Bryan.

the spiritual fire in our midst, even so God is now beginning to add to our number daily.

Pray for us, as we do for you. Indianapolis remains one of the areas of greatest growth potential for The Brethren Church. I believe that Satan will stop at nothing to see this work destroyed. We can defeat him, but only as we take up the battle on our knees. Greater is He that is in us, than he that is in the world! [†]



Continued Growth at Smoky Row Brethren Church

by Pastor Dale R. Stoffer

IT hardly seems possible that September 22, 1985, marked the fifth anniversary of the first worship service of Smoky Row Brethren Church. Our congregation has seen many exciting developments during these years, as well as some difficult and tragic occurrences.

For instance, we have consistently experienced 33 percent or more growth per year. We have witnessed the baptism of 24 people, the dedication of 21 babies, and 3 weddings. And we have celebrated the purchase of property and the completion of our initial building.

We have also been through trying times — the tragic death of Barbara Graves in 1982 and the moving away of nearly half of our people in 1983. Through all of this, however, God has shown Himself faithful, as we held fast to His word of truth.

During the past year we experienced several events that we want to share with you. Last fall we began a selection process for our first deacons and deaconesses. The process included preaching on the character qualifications found in I Timothy 3 and Titus 1 for spiritual leadership in the church, discernment of people in our congregation who possessed these qualities, and a final congregational vote. Two sets

of deacons and deaconesses were selected: Henk and Brenda Colijn and Leon and Fran Hochstedler. The installation service was held January 20, 1985.

During the week of June 17-21 we held our vacation Bible school. Church families passed out 5,000 door hangers advertising the VBS, and we again had an excellent response from the community. Attendance for the week averaged 64, and 94 people attended our closing program.

Our church is now experiencing some growing pains as we feel the need for additional classroom space for Sunday school. We hope to be able to renovate the farmhouse on our property so that we will be permitted to use it for three additional classrooms. Be in prayer concerning this that the costs of bringing it up to meet city codes will not be prohibitive.

Our people have also been working this summer to finish the land-



New church sign and landscaping.

scaping on the church property. Most of the major work is now done. In addition, we have a new church sign that fits in architecturally with the building itself.

Our church has also undertaken a bold and exciting new venture of faith. Rev. Roger Stogsdill, who has worked with our congregation since last June and who has also been working toward the establishment of a new congregation, began his own worship services in September. We are sending out two seed families from our congregation — the Dear-durffs and Kreaises — who, along with the Stogsdills and one other family (the son of one of our people), will form the nucleus of this new work. The Smoky Row congregation is committed to growth by division (forming daughter congregations), and this opportunity gives us the chance to put our commitment into action by supporting the Scioto Brethren Fellowship. We trust you will be supporting them as well!

We are encouraged by the continued progress of our church. Our goal this year has been to build an identity in the community. We have seen a number of new people come to our church and stay because of our commitment to Scripture, to a daily walk with Christ, to the family, and to a sharing and caring ministry. Continue to pray that we will be able to reach our community with the gospel of new life in Christ. [†]



1985 VBS — an excellent response from the community.



Steps of Faith at Scioto Brethren Fellowship

by Pastor Roger O. Stogsdill

THE Scioto Brethren Fellowship, Columbus, Ohio, has been meeting for Bible study on Wednesday evenings in our home since December 1984. Our first step of faith since then came in the spring of this year, when we applied for and received recognition as a "Class" in The Brethren Church.

Our second step (at the time it seemed more like a leap) of faith was taken in June. The infant Fellowship hosted its first vacation Bible school. This undertaking seemed almost impossible with so few people and no building. Yet the Lord provided

The Smoky Row Brethren Church had a commissioning service for (front, l. to r.)

Alise, Dennis, and Avis Krais, (back, l. to r.) Pam and Bill Dearth, and Roger and Kim Stogsdill on September 1 as they prepared to begin Sunday services of the Scioto Brethren Fellowship on September 8.



staff, facilities, and supplies, thanks to the help and prayers of many of

you. The week was successful, with 15 in attendance.

Scioto Brethren Fellowship took its most recent step of faith September 8, when we began Sunday school and Sunday morning worship services. We are using the facilities of Washington Township Recreation Center, which include two rooms for Sunday school and worship areas, storage space, and a playground for young children. This step continues to stretch the faith of the group. Your prayer support is requested and greatly appreciated as Scioto Brethren Fellowship continues its walk in faith. [†]



The Washington Township Recreation Center — Sunday morning meeting place of the Scioto Brethren Fellowship.

Changes at Bloomingdale

by Pastor Charles F. Ankney

SUNDAY, July 7, marked my first day in the pulpit at Bloomingdale Community Church, Valrico, Fla. Since then a lot of things have happened around here, all geared towards making our church grow.

Our first step was to see where we have been and where we wanted to go. Following morning worship and a carry-in meal on Sunday, August 25, I conducted a three-hour Church Growth Seminar. The 15 people attending divided into three groups. Each group studied the attendance and membership trends of the past

six years. Then they prayed together asking God to lead them in setting goals to be reached by the end of this year and separate goals to be reached by the end of 1986.

After prayer and discussion, each group agreed on average attendance goals for Sunday school, morning worship, Sunday evening, and Wednesday night, as well as goals for total active membership and new converts. All of this was done without my influence.

After each group reported its goals, we averaged these and made the results our church goals. Follow-

ing are the goals we are trusting God to enable us to achieve in the months ahead:

	1985	1986
Sunday School	26	58
Morning Worship	44	100
Sunday Evening	25	53
Wednesday Night	25	51
Total Active Members	40	79
New Converts	18	45

I then challenged the entire congregation to fast for 24 hours starting on Tuesday, August 27, at 7:30 p.m. and concluding on Wednesday, August 28, at 7:30 p.m. At that time we would meet for our regular mid-



Vision and Goal-Setting at Town & Country Community Church

by Donna Ru Lon

ON OCTOBER 1, 1985, the Town and Country Community Church of Tampa, Florida, began its ninth year of existence. During the past eight years we have seen many changes in the growth and development of this area. Florida — Tampa and Hillsborough County in particular — is growing dramatically, and the newcomers in our area bring many needs. Our goal as a church is to be there for them and to make a difference in their lives.

We are on the main east-west thoroughfare, and many new apartments and single-family homes have been built around the church. Pray for us that we can reach out to these newcomers, as well as to the older residents of the area.

We held a Vision and Goal-Setting Night on September 9, 1985. That evening we looked at our strengths as a congregation. These include a love for people, the word of God being taught, a positive ministry,

Mrs. Ru Lon is the wife of the pastor of the Town and Country Community Church.

devoted workers, valuable teaching, informal worship services and special music, fellowship, and people feeling welcome when they come.

Our weaknesses include lack of variety in programming for youth and older adults, failure of people to get involved and help with projects, lack of follow-up by people with programs in progress, limited resources and space, not enough trained leaders, and insufficient commitment on the part of some of our people.

We discussed ways to overcome these weaknesses as well as ways to get people involved and committed to the cause of Jesus Christ. A few of the suggestions were: begin a new youth program; encourage people; enlist people; increase the size of the congregation and the building.

Our biggest need at this time is for an addition to the existing building. There simply is not enough room for Sunday school classes. This past Sunday we had 47 in Sunday school. To some of you in

bigger churches, this does not sound like a problem. But when you have a building the size of ours with only a few rooms, it is a problem. The preschoolers meet in the kitchen, which is very small. The nursery is held in the pastor's study. The adults meet in a 9- by 12-foot classroom, and when you put 15 to 17 adults in there, it makes for a tight fit! The school-age children meet in the sanctuary with a learning center type program. This is difficult for the teachers, for they must close classes early in order to get the sanctuary prepared for morning worship.

The estimated cost for an addition is \$20,000. This has been a matter of prayer for some time, and we have been blessed with several nice gifts from the Waterloo, Iowa, First Brethren Church people. We are waiting for God's leading in this matter. Pray for us.

The goals we set for the remainder of 1985 are as follows:

Average attendance:

Sunday School — 43

Morning Worship — 60

Sunday Evening — 15

Bible Study — 18

Souls Won for Christ — 3

New Church Members — 5

We thank you for your prayers and ask that you continue to pray daily not only for us, but for all Home Mission churches. Working in a Home Mission church can be lonely at times, and your prayers mean so much and encourage us to keep going forward for Jesus Christ. [+]



The Town and Country Community Church building — more space needed.

week prayer meeting. During this prayer meeting, after fasting for 24 hours, we prayed together for an hour, seeking God's guidance in reaching the goals we believe He led us to set. Fourteen people met together that night really seeking God for miracles.

Since Sunday evening services are new at Bloomingdale, we felt led of God to start by having them in our

homes. We have been meeting in a different home each week. Each meeting includes about an hour of singing, testimonies, and discussion-type Bible study. Then we have a time of refreshments and fellowship. So far this plan has been well-received by the people. We will probably move the service to the church building around the first of the year, or sooner if the crowds get too large.

The people here are really excited about what God has in store for them. This excitement even shows in the building. The people have made a real effort to enhance the worship atmosphere by pitching in to make some repairs and improvements. The excitement is contagious. Please continue to pray with us as we work to meet the goals God has set for us. [+]

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

My Daily Quiet Time

The following letter was written in response to the articles on personal devotions that appeared in the July/August issue of the EVANGELIST. The young man who wrote this letter indicated that he was surprised and saddened by the fact that no men told how they have personal devotions, so he decided to share his own experience.

I recently received two copies of the EVANGELIST [the May and July/August issues]. I read with interest "Developing a Global Vision," by John Maust.

Being a missionary in Japan, my vision has expanded a hundredfold.

Quiet times play an important part in my life and in my relationship with God. Living in another culture has caused me to depend on the Lord even more.

It was in an early morning quiet time that I first felt God's love for the lost. I vividly remember crying to God in prayer for the lost. For me, a usually unemotional person, this was a change in character.

It has been in quiet times that the Lord has really rebuked me and shown me my sin.

It has been in quiet times that I have grown closer to God.

I usually have my quiet time in the morning. There are less distractions early in the morning.

My quiet times involve Bible reading, meditation, and writing down my thoughts. Prayer takes up half of my time. I have a list that I revise once a week. That prayer time is essential. A famous Christian leader once asked, "How can you expect your Christian life to amount to anything if you don't at least spend 1/48th of your day in prayer?"

To be honest, it's still a struggle at times. But the rewards of having a quiet time far outweigh not having

one. For me a day without a quiet time is a wasted day. My hardest days are always the days I didn't have a quiet time.

Without a quiet time I can honestly say my life here is useless.

As the song "I Have Decided to Follow Jesus" says: "The world behind me, the cross before me — No turning back, no turning back!"

JOHN BERKSHIRE
Tokyo, Japan

Mr. Berkshire, a member of the Papago Park Brethren Church in Tempe, Ariz., is serving as a missionary with the Language Institute For Evangelism (LIFE) in Tokyo, Japan. LIFE uses native English speakers to teach English to Japanese people in order to build friendships and share Christ.

An Expression of Thanks

We wish to express our sincere thanks to the Brethren for all the prayers lifted up for us following my heart attack on September 21. We received cards and promises of prayer from Connecticut to California and from Alaska to Florida.

My recovery has been exceptional. I returned home on October 5 but am on very limited activity for some time. I am to return to Rockford for an angiogram on November 5th. I will then

know how well my heart has healed and if there will be any need for surgery. At the present time I am quite confident that the heart is healing and I shall be completely recovered.

Please continue your prayer support. As the poet said, "More things are wrought by prayer than this world dreams of."

I expect that I will be able to resume my responsibilities as General Conference Moderator by the first of the new year.

GEORGE and JESSIE SOLOMON
Milledgeville, Illinois

Some Valuable Lessons

After spending four weeks and two days in the hospital as a result of severe burns I suffered in a bonfire accident on September 8, I returned home on October 8. I learned and relearned some very valuable lessons during this time.

First and foremost was the loving care and concern that the professional staff displayed while I was in the Regional Burn Unit of the Francis Scott Key Medical Center in Baltimore, Md.

While there, I didn't have far to look — yes, just in the next bed — to see someone who was worse off than I was, even though I had deep second degree burns around both of my legs from ankles to knees. This young man had burns on 66 percent of his body. One day a nurse told me that three times they thought they had lost him. He became their miracle. He was able to leave the hospital temporarily after 16 weeks.

The young man who was involved with me in the bonfire accident at the Linwood youth meeting was able to return home after one week, for which I was very thankful.

I have also learned the importance of appreciating the normal functions of life. Now that I am home, I am allowed to walk for five minutes three times a day. I won't be able to drive for a month. The skin grafts won't be completely healed for six to eighteen months, but with God's help, I plan to return to the pulpit (maybe it will be a chair) at Linwood in November. The Linwood Church and community have been absolutely wonderful.

Another valuable lesson I learned was to appreciate the many pastors and friends in The Brethren Church. The phone calls, visits, and hundreds of cards from churches, WMS groups, Sunday school classes, and individuals meant so very much. The personal

messages were great. I laughed, cried, but most of all thanked God for all my friends in The Brethren Church. I don't think I will ever send anyone a card again without including a few personal words, even if I don't know the person. Little things mean a lot, and Christian friends are most important.

While in the hospital I read an article about the recall of automobiles. I am sure it would be rather unnerving to receive such a letter if it hinted that there was a chance your car might catch fire and burn up. I don't think we would waste any time having the car taken care of, as we figure the maker of cars ought to know what he's talking about.

The Maker of Life has sent a similar letter to people. It tells us that since our original creation, something has gone wrong. We need to return to the
(continued on next page)

Dr. John Shultz Installed as Dean Of Ashland Theological Seminary

Ashland, Ohio — Dr. John C. Shultz was formally installed as dean of Ashland Theological Seminary October 13 during the 10:30 a.m. worship service of the Ashland Park Street Brethren Church.

Dr. Fred Finks, vice-president of the seminary, and Dr. Arden Gilmer, pastor of the Park Street Church, led the service of worship, and Dr. Gilmer delivered the message.

In his message, Dr. Gilmer pointed out the significance of having the installation service in the local church. He commented that this speaks of the relationship of the seminary and The Brethren Church — it shows that the two are together in the mission of Christ. He also said that it was appropriate that Dr. Shultz was being installed in the church in which he, his wife, and his family are members and active participants.

During the installation ceremony itself, Dr. Finks gave the charge to Dean Shultz; Dr. Joseph Shultz, president of Ashland College and Seminary, declared the authority of the new dean; and Dr. Gilmer offered the prayer of consecration.

In his "Dean's Response" immediately following the installation ceremony, Dr. Shultz asked the Brethren to uphold him in prayer as he carries out his responsibilities as dean. "The best time to dig a well is before your thirsty," Dr. Shultz said. "If I were digging a well today, it would be a well for prayers. I'm convinced it will be your prayers that will keep me from drying up."

The new dean of the seminary comes out of deep Brethren soil. His grandparents, Mr. and Mrs. Harry Shultz, were active members of the Berlin, Pa., Brethren Church, as are his parents, Mr. and Mrs. William Shultz. John grew up in the Berlin Church and became a member at an

early age. Then while a Brethren camper at Camp Juniata, he accepted the call of God to full-time Christian service.

As a teenager he was active both at the district and national level of the church, and served as vice-moderator and a council member of National Brethren Youth Crusaders. He attended both Ashland College and Ashland Theological Seminary, graduating *cum laude* from the college in 1972 and receiving a master of divinity degree



from the seminary in 1975.

Following seminary he accepted a call to pastor the Tiosa, Ind., Brethren Church. During his five years there, he attended Purdue University, from which he received a Ph.D. degree in 1980. He then spent a year as a psychology intern in Columbus, Ohio, during which time he and his wife were active in the newly planted Brethren Bible Fellowship of Columbus (which has since become the Smoky Row Brethren Church).

Dr. Shultz joined the ATS faculty in 1981 as assistant professor of pastoral counseling. He began his duties as dean of the seminary on July 1, 1985, succeeding Dr. Charles Munson, who held this position for four years.

John is married to the former Jeanie McPherson of Bellefontaine, Ohio. They have two children — Nathan (14) and Meagan (9). The entire family is active in Park Street Church. In addition, John is a member and president of the Board of Directors of the Brethren Publishing Company.

Newark Church Surprises Rev. Steve Cole With Pastor Appreciation Day Celebration

Newark, Ohio — According to the Newark Brethren Church calendar, Sunday, September 22, was the first day of a four-day Bible conference, with Rev. C. William Cole as speaker. Rev. Stephen Cole, pastor of the Newark Church, thought that a surprise birthday celebration for his wife Peggy was also being planned for the day.

In fact, what was being planned was a surprise pastor appreciation day for Pastor Cole, as well as a birthday celebration for his wife.

The truth came out at the beginning of the morning worship service, when Newark Moderator John Broseus told Pastor Cole to take a seat in the congregation, for "This is your day."

A carry-in meal in the Coles' honor followed the worship service. At the



Pastor Steve Cole had to share the limelight with his wife Peggy on pastor appreciation day, for it was also her birthday.

conclusion of the meal, a large birthday cake was presented to Mrs. Cole. Then a money tree with 180 "leaves" was given to the pastor and his wife.

Present for the occasion were Rev. Cole's parents, Rev. and Mrs. C. William Cole of Levittown, Pa.; Mrs. Cole's parents, Mr. and Mrs. Harold Rumble of Marion, Ind.; and Mrs. Cole's sister, Margaret Stoops of Converse, Ind.; as well as members and friends of the Newark Church.

Pastor Cole has served the Newark congregation since September 1983.

(continued from previous page)

Maker for a complete redirection and overhaul. If we don't, we too are in danger of burning. Strange, isn't it, that people don't hurry right away to the One who ought to know what He's talking about?

If you have ever been a burn patient or even had a burn, you know the excruciating pain accompanying it. I am

so thankful that Jesus Christ has paid the price so that I don't have to face the agony of burning, but have been born again. Share the cool, calm, confidence of eternal life through Jesus Christ with a friend, so that this friend, too, will never face the eternal fires and burning of hell.

Pastor BOB KEPLINGER
Upper Marlboro, Md.

Remembrances of God's Blessings On the College Corner Church

Nestled in rolling hills between beautiful dark green forests and golden acres of wheat sets our little country church beside a narrow gravel road. The College Corner Brethren Church near Wabash, Indiana, is filled each Sunday morning with country people worshipping our Father for all the blessings He has so graciously bestowed upon us.

One of these blessings is a good group of senior members, who have been strong leaders for many years, providing an example for future generations. Recently, the Deacon Board honored those who have been members of College Corner for over 50 years. Each one was given a plaque featuring his or her picture and a certificate citing the number of years he or she has been a member of our church. The presentations were made during the morning worship service, which featured the favorite hymns of our senior adults, a hymn medley arranged and played by Lynne Brady, and a special message by Pastor Bill Brady honoring the service of these special members.

Three of these senior saints — Jessie Fiant, Miriam Bowman, and Burvia Lawson — received roses for being members for 70 years. Others honored were Florence Roby and Mary Stout (members for 68 years); Ruth Hullinger (65 years); Wilbur Bowman (64 years); Gordon Downey (63 years); Nora Smith, Wanda Crutts, Emory Miller, and Russell Mullett (59 years); Irene Pries (60 years); Edna Hood (59 years); Vernice Dean, Martha Emrick, Clarence Pries (54 years); and Darrell Hawkins and Cletus Hullinger (51 years).



Jessie Fiant and Miriam Bowman — members for 70 years and still active in the life of the College Corner Church.

A dinner after the morning service provided excellent fellowship along with a time for our seniors to reminisce about their childhood days of Sunday school and special programs. Our little children as well as the adults listened intently as our special guests told about the horse and buggy days.

A second way the Lord has blessed our church is with a growing mission spirit. This spring, Rev. Jim Black, Executive Director of the Missionary Board, led us in a missions conference. He greatly challenged us concerning the needs of Brethren Foreign Missions. Since May, our church has responded with over \$1,000 in gifts to the Missionary Board for its ongoing work. The harvest is truly plentiful, and we at College Corner want to do our part in reaching a lost world for Christ.

The Lord has also blessed us with a forward-looking congregation filled with many children and youth. To meet the needs of this portion of the congregation, a call was extended to Rev. Dana Biggs to become the youth pastor for the summer. Rev. Biggs graduated this past spring from Johnson Bible College, Knoxville, Tennessee. He is from the area, and his wife, the former Wendy Knee, was a longtime member of the College Corner Brethren Church. Rev. Biggs has already been a big asset to our church program, and we praise God for sending him to assist in building our future church.

Another way the Lord has blessed our church is with families that enjoy one another's fellowship. Saturday evening, June 29, provided an opportunity for such fellowship, when the Deacon Board sponsored an "All-Church Birthday Party." Twelve tables were appropriately decorated for the twelve months of the year, and each person had to find his or her table by the decorations. A light meal was followed by games and, of course, the singing of "Happy Birthday."

But before the party was completely underway, Larry Knee, chairman of the Deacon Board, took charge and surprised the pastoral family by announcing that this was "Pastor Appreciation Night." These festivities included an account of Pastor Brady's history read from a letter written by his mother. Gifts were given to the



Pastor Bill Brady and wife Lynne open gifts during pastor appreciation night, as son Billy looks on.

pastoral family by each of the adult Sunday school classes, and cards were presented by all groups of the church. A very special supply of Diet Coke was given to the pastor to mark the special occasion.

A very important way in which the Lord has blessed us is by bringing new members to our congregation. Since January 1984 twelve people have been baptized and several have transferred from other churches. The Lord has also cared for special people in our church during delicate surgeries, and we have witnessed His healing power. We praise Him for what He has done in our church, and we look forward to His continued leading and blessing as we seek to serve Him.

In 1986 we will commemorate the 100th anniversary of the College Corner Brethren Church. Plans are already being made for a year of celebration of this special occasion. We are also making plans for our future. Included in these plans are new facilities for worship, fellowship, and learning. We are seeking the leading of the Lord in this direction, but already the members have faithfully given to support the expansion of our church. For this, we praise God.

So as we continue to gather ourselves in the little church beside the gravel road to sing and praise our Father, the corn grows tall, rich, and green, then gold for the harvest. The deer roam nearby and the birds sing their hearts out each Sunday morning, as if they too know that they must praise Him, for He certainly has been good to us country folk!

— compiled by Mrs. Nancy Knee

Editor's note: Normally the editor prefers that local church news reports cover only one event. Occasionally, however, well-written accounts, like this one, of several events will be used.

Southeastern District Meets For Business and Inspiration

Cumberland, Md. — Election of officers, board, and committee members; reports from the district board of education and the district mission board; and a report of the summer camp program were the main items of business at the Southeastern District Conference held September 28 at the Cumberland, Md., Brethren Church.

District Moderator Ralph Hutzell presided over the business session, which was attended by 10 ministerial and 62 lay delegates.

Included in the district mission board report was a recommendation that the new Brethren congregation at Hickory, North Carolina, which is isolated from other Brethren churches, be accepted as part of the Southeastern District. This recommendation

was accepted along with the report.

This year's moderator-elect, Rev. William Skeldon, became the new moderator of the district. Elected to serve with him were Brian Moore as moderator-elect; Amanda Moore as secretary; Lois Hutzell as assistant secretary; Rodger Geaslen as treasurer; Jim Vance as assistant treasurer; and Edna Logan and Janie Eayres as executive committee members.

Following the business session, Dr. George Brunk of Harrisonburg, Va., an evangelist with the Mennonite Church, presented an inspirational message. He challenged those present to ask themselves three questions: "Am I a phony or am I for real?" "Have I kept the faith?" "Am I pre-

pared to stand up and be counted?"

Rev. Ralph Mills, pastor of the Berlin, Pa., Brethren Church, was the speaker for an inspirational service that followed lunch. This service also included singing of choruses by the conference congregation; a reading by Mrs. Reva Blacksten of the Linwood Brethren Church; and a variety of special music (two numbers by a quartet from the Oak Hill Church — Jean Fox, Paul Fox, Gene Skeldon, and Rev. Bill Skeldon; a violin solo by Becky Hunter of the Bethlehem Church; a vocal duet by Rev. James and Ethel Naff of the St. Luke Church; a piano solo by Joan Myers of the Linwood Church; and a vocal solo by Tammy Spence of the St. James Church).

The conference concluded with installation of the new district officers and a closing prayer by the new moderator, Rev. William Skeldon. The next session of the Southeastern District Conference will be April 26, 1986, at the Linwood, Md. Brethren Church.

— reported by Amanda Moore, secretary

Park Street Salutes Pastor and Wife At Surprise Appreciation Night Meal

Ashland, Ohio — How does a congregation with 400 members and more than 300 in worship on Sunday mornings keep a secret from its pastor and his wife? With great difficulty!

But apparently the members of the Ashland Park Street Brethren Church managed it, for Pastor and Mrs. Arden Gilmer seemed truly surprised when they realized that what had been announced as a fellowship meal for Sunday evening, September 29, was in reality a surprise salute for them and their family.

Park Street Moderator Mark Martin, emceed the occasion, which began with a carry-in meal eaten at tables on which had been placed various pictures of the pastor (childhood, wedding, etc.) and his family.

Following the meal, all joined in singing a musical tribute to the Gilmers, written by Mrs. Ida Lindower and sung to the tune of "The Battle Hymn of the Republic." The program continued with "The Professor's Remarks" (remembrances of Pastor Gilmer's seminary years), by Dr. Delbert Flora; "Speaking of Friends" (a tribute to Mrs. Roberta Gilmer), by longtime friend and Park Street member Karen Weidenhamer; and "Best Man Tells All" (reminiscences of college years) by Pastor Gilmer's college roommate and best man, Michael Drushal.

Interspersed in the program was

special music, including a vocal solo by Shirley Bowers; two numbers by a men's quartet (Jim Benshoff, Mike Drushal, Jerry Flora, and Dick Winfield), and the song "My Tribute," sung by John Shultz.

Moderator Martin also presented a gift to the Gilmers on behalf of the congregation — \$2,000 to be used by Pastor and Mrs. Gilmer toward the

cost of an ocean cruise of their choice.

The occasion concluded with a benediction by Rev. Michael Gleason, director of evangelism and discipleship for the Park Street Church.

Dr. Gilmer has served the Park Street Brethren Church since 1979. During the past year he also served as the General Conference Moderator of The Brethren Church.

Valley Brethren Church Hosts School Of Evangelism Led by Richard Allison

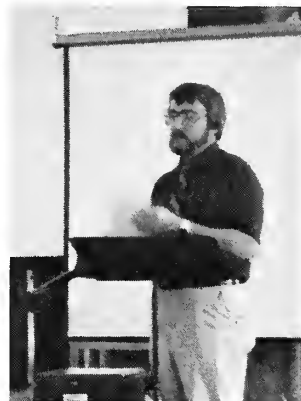
Jones Mills, Pa. — Dr. Richard Allison was the leader for a "School of Evangelism" held July 20 at the Valley Brethren Church, to which area churches and Brethren churches of the Pennsylvania District were invited.

Forty-three people attended the three sessions led by Dr. Allison, professor of Christian education and director of doctoral studies at Ashland Theological Seminary. In the first session, "Converting the Somebodies," Dr. Allison pointed out that the "somebodies" have an awareness of God and are receptive to the gospel.

In the second session, "Transforming the Nobodies," he said that "nobodies" can be transformed through inward, outward, and corporate discipline. In the final session, "Equipping the Servants," he taught that "servants" must travel from a decision for

Dr. Richard Allison — "Converting the Somebodies" and "Transforming the Nobodies."

Photo by Stephen Nemeth



Christ to Christian maturity.

This "School of Evangelism" was the outgrowth of a study on evangelism begun by Valley Pastor Dan Lawson, and the desire of Valley members to be effective witnesses and to experience church growth.

— reported by Vera Schroyer

Midwest District Conference Held October 10-12 at Mulvane Church

Mulvane, Kans. — "Preserving What God Has Given Us Through Straining Toward What is Ahead" (Matt. 21:33-43; Phil. 3:13b) was the theme of the Midwest District Conference held October 10-12 at the Mulvane Brethren Church.

The Conference combined business and inspiration, and included three business sessions and messages by District Moderator Gregg Moser; Falls City Pastor James Thomas; National Missionary Board Executive Director James Black; Mulvane Pastor Reilly Smith; Fort Scott Pastor James Koontz; Cheyenne Pastor Emery Hurd; and Director of Pastoral Ministries William Kerner.

The program also included two

Masontown Honors Bylers For 40 Years of Marriage And 40 Years of Ministry

Masontown, Pa. — The Masontown Brethren Church honored Rev. and Mrs. Robert Byler September 8 on the occasion of their 40th wedding anniversary and in recognition of Pastor Byler's 40th year in the ministry.

The day began with a surprise visit from Brethren missionaries Ray and Marilyn Aspinall. The Aspinalls began serving in Argentina, South America, while the Bylers were missionaries there. Rev. Aspinall delivered the message during the worship service. Special music for the service was presented by the Byler children — Susan, Betsy, Stephen, and Rebecca.

The celebration continued Sunday evening with a covered dish dinner in

Warsaw Brethren Church Presents Video Camera To Missionary Board

Warsaw, Ind. — The Warsaw First Brethren Church presented a video camera and traveling case to the Missionary Board of the Brethren Church September 8, with the hope that Brethren missions might "come alive" as video tapes are made of overseas missions and then shared with Brethren congregations here in the U.S.

The camera, a new "all-in-one" Magnavox model, was presented to Rev. James Black, executive secretary of the Missionary Board, at a weekend missions conference he was leading at the Warsaw Church.

workshops, one on budgets and one on the family, as well as simultaneous sessions for auxiliaries.

A total of 28 delegates (5 ministerial, 19 lay, 4 alternate) were seated for the business sessions. Items of business included the following:

— Delegates approved a motion that "the Missionary Board check into selling (for a minimal fee) the Carleton [Brethren Church] property to either the Carleton school system or Thayer County with the stipulations that it be named the Milford K. Brinegar Memorial Center and no other organized religious body may use the facility for regular services."

— The district apportionment for the Christian Education Board was re-

duced from \$2.25 to \$2.00 per member. — Reilly Smith, pastor of the Mulvane Church, was recommended for examination by the National Ordination Council for the purpose of being ordained as an elder in The Brethren Church.

— September 19-21, 1986, at Cheyenne, Wyo., was set as the time and place of the next conference, with the theme to be "Growing in Commitment — Committed to Grow."

New officers for the district are G. Emery Hurd, moderator; Reilly Smith, vice-moderator; Cynthia Smith, secretary; Ora Adams, treasurer; Marilyn Minor, assistant secretary-treasurer; and Susan Hurd, statistician.

— reported by Marilyn Minor, secretary

Smoky Row Church Observes Fifth Anniversary Sept. 22

Columbus, Ohio — The Smoky Row Brethren Church celebrated its fifth anniversary on Sunday, September 22, with a morning anniversary service, a fellowship meal, and an afternoon service of remembrance.

Dr. Jerry Flora, associate professor of New Testament and theology at Ashland Theological Seminary, presented the message during the morning service. He challenged the congregation to be a pilgrim people, never "at home" in the present world, but always pressing on to "the city with foundations, whose architect and builder is God" (Heb. 11:10).

Smoky Row pastor Dr. Dale Stoffer led the afternoon service of remembrance. For each year of the congregation's existence, the names of people who began attending that year were read, a brief testimony was given by one of these people, the significant events of the year were noted, and a song special to that year was sung. The pastor then closed the service with a challenge to the people to move into the future with the same vision and faith in God that have guided the congregation since its start.

The Smoky Row congregation, first known as the Brethren Bible Fellowship of Columbus, held its first worship service on September 21, 1980, at the home of Pastor Dale and Marcia Stoffer in northwest Columbus. After meeting for some months in a Weight Watchers building and a Worthington school building, the congregation moved into its new church facility on April 3, 1983. During 1985 the congregation has averaged in the 60's for worship services.

— reported by Pastor Dale Stoffer

the Bylers' honor, sponsored by the Deacon Board. Another surprise for the Bylers during this meal was the arrival of Janet Fox (Mrs. Byler's twin sister) and Mrs. Fox's husband, Stanley, from Columbus, Ohio.

Following the meal a slide presentation was shown tracing the Byler family's footsteps from Ashland to Argentina and back to the United States.

The Bylers' grandchildren concluded the program by singing "Happy Birthday" to their grandparents.

The Bylers have served the Masontown Church since September 1980. During his years of ministry Rev. Byler has served various Brethren congregations and a non-Brethren church in New York City. He and Mrs. Byler served as Brethren missionaries in Argentina from 1948 to 1967.

— reported by Nancy Wilson

During the conference, the first for quite some time at the Warsaw Church, Rev. Black highlighted each area of Brethren missions at a Friday evening service and a Saturday morning breakfast, then gave a special missions challenge to the congregation during the Sunday morning service.

As a result, Faith Promises totaling nearly \$3,500 were made during the weekend.

In order to maintain the congregation's interest in missions the missions committee of the church is already considering a time for next year's missions conference, as the Warsaw Brethren seek to do even more in fulfilling the Great Commission.

— reported by Pastor Ken Hunn

Flora Woman Named Volunteer of the Year

Flora, Ind. — Mrs. Dorothea Williams, a resident of Brethren Village Retirement Apartments, was named September 23 by the Indiana Health Care Association as one of its three "Volunteers of the Year."



Carroll County Comet photo

Mrs. Dorothea Williams

The announcement of the three winners was made at the annual Volunteers Luncheon during the 41st Annual IHCA convention held in Indianapolis.

Mrs. Williams started a "Comfort Club" at the Brethren's Home in Flora six years ago. The club encourages residents of the Home to participate in making comforters, thus providing excellent physical and mental therapy for as many as 45 residents each week.

During the past year Mrs. Williams contributed 2,770 hours of her time and talent to the Comfort Club. She organizes all the cutting, machine sewing, and construction of the comforts and oversees the work of other volunteers. She also serves as a sales person for the comforts at fairs, festivals, and bazaars.

In addition to her work with the Comfort Club, Mrs. Williams transports Brethren's Home residents to and from church and Bible study. She also leads a weekly Bible study and plays piano at church. During her more than six years as a resident of Brethren Village, she has donated more than 14,000 hours in volunteer service.

The other two IHCA Volunteers of the Year were Richard Williams, a 17-year-old Marion, Ind., boy who gives his Saturdays to talking, walking, and sharing interests with "old friends" in a nursing home; and the Howesville Singers from Jasonville, Ind., who lead sing-a-long sessions for residents of a retirement center. The three winners were chosen out of 78 nominations. Their names will now be submitted by the IHCA to the American Health Care Association for consideration in its national recognition program.

The 1986 SUMMER CRUSADER PROGRAM

Open to: Youth having completed junior year of high school through age 22

Qualifications: Desire to share Christian experience
Willingness to meet strangers
Communication skills (speaking, teaching, relating to others)
Desire to discover and use spiritual gifts
Ability to work under pressure

Remuneration: Weekly honorarium and a \$1,000 scholarship to Ashland College

Probable areas of service:

Camp/Education Teams — teach in VBS, counsel in summer camp, lead/participate in worship services

Music Team — Present worship services, including music and devotional messages

Service/Work Opportunities — Assignments of individuals or teams to Christian service agencies; may be integrated into team work listed above

Church Staff Internship — Each assignment designed for maximum benefit to intern and church: youth work, visitation, devotional messages, teaching, and organizational work

Missionary Internship — Short-term mission service at location to be announced; reading knowledge of Spanish required

Timetable for the 1986 Program:

December 1, 1985 — Applications available

January 31, 1986 — Closing date for receipt of applications

March 1, 1986 — Notification letters to applicants

April 12, 1986 — "Intro Day" in Ashland

June 6 & 7, 1986 — Leadership training for team captains

June 8 — August 15, 1986 — Term of service

To get your application form, return this coupon to

The Board of Christian Education

524 College Avenue, Ashland, OH 44805

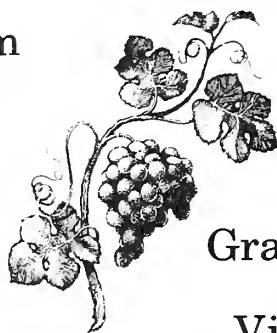
Name _____

Address _____

Home church _____

Present year in high school or college _____ Age _____

From The



Grape Vine

Rev. Thomas Kidder, who underwent surgery for cancer in April and chemotherapy treatments following that, was tested in October and the test showed "no evidence of any cancer in your body." He is getting along well. Continue to pray that future tests will continue to find no signs of cancer. Rev. Kidder is pastor of the Brush Valley Brethren Church, Adrian, Pa.

Rev. Norman Long, pastor of the Pittsburgh Pa., First Brethren Church, has added a new area of service to his ministry. He has begun working 12 hours per week on Fridays and Saturdays at a local Veterans Administration hospital ministering to the needs of the patients.

Brethren missionaries Ray and Marilyn Aspinall, in the United States on furlough since August, will return to Argentina in early January.

The Waterloo, Iowa, First Breth-

ren Church purchased a house next to the church property in September. The house was demolished to turn the area into additional parking space.

Fred and Gladys Lewis and Tom Kidder were ordained as deacons and deaconess October 13 in the Brush Valley Brethren Church. Tom is the son of Rev. Thomas Kidder, pastor of the Brush Valley Church.

The Laymen's group of the Vinco Brethren Church invited the Johnstown Christian Businessmen's Association to its September 10 meeting. The Vinco men treated the guests to a spaghetti dinner, and the guests furnished the evening speaker. Then on October 8 the Vinco Laymen enjoyed a fish fry in the church fellowship house. Vinco member Roy Ullery, an exceptional trout fisherman who would rather catch them than eat them, furnished the fish — 90 trout — from his freezer.

Youth of the Pleasant View Brethren Church had a windshield wash in a shopping center parking lot in August. They washed windows on 200 cars and left flyers inviting the car owners to attend church.

Ashland College hosted educators from across the United States October 25-26 at the Mideast Regional Conference on Christianity and Literature. The purpose of the conference was to explore the connection between Christianity and literature, and to look at

how Christianity works itself out in the contributions of various authors Eugene Warren, professor of English at the University of Missouri Rolla, who specializes in the works of C.S. Lewis, was the featured speaker. This is the first time Ashland College has hosted the conference, which is held annually.

In Memory

E. Phillip Lersch, 78, October 14. Member of the Ashland Park Street Brethren Church. Services by Rev. Thomas McGrath and Dr. Arden Gilmer, Park Street pastor. Mr. Lersch was the father of Brethren pastor Rev. Phil Lersch.

Paul DeWeese, 89, September 13. Lifetime member of the Gretna Brethren Church. Services by James F. Black, pastor.

Mrs. Mary L. Varner, 93, September 5. Member of the Vinco Brethren Church. Services by Carl H. Phillips, pastor.

Weddings

Victoria Borders to Jeff Howenstine September 28, at the Gretna Brethren Church; James F. Black, pastor, and Kenneth Sullivan, pastor of the Canton Trinity Brethren Church, officiating. Members of Trinity Brethren Church.

Membership Growth

New Lebanon: 2 by baptism, 2 by transfer

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	Average for preceding 12 months	Single issue nearest filing date
Total no. of copies printed		
Paid circulation—sales through dealers and carriers, street vendors, and counter sales	30	53
Paid circulation—mail subscriptions	3,041	3,050
Total paid circulation	3,071	3,103
Free distribution by mail, carrier, or other means—samples, complimentary, and other free copies	60	61
Total distribution	3,131	3,164
Copies not distributed—office use, left over, unaccounted, spoiled after printing	237	103
Copies not distributed—returns from news agents	0	0
Total	3,368	3,267

I certify that the statements made by me above are correct and complete.

(Signed) Sterling W. Ward, Executive Director

Two Members of Park Street Sing in Benefit Concert For Gretna Church Member

Bellefontaine, Ohio — Two members of the Ashland Park Street Brethren Church participated in a benefit concert October 12 to help raise money for a member of the Gretna Brethren Church.

The Park Street members were vocal duo Linda Ebert and Bill Shafer, who participated in a concert in the Bellefontaine High School auditorium to help Gretna member Jim McPherson, who has amassed a large hospital bill in his fight with leukemia.

Over 600 people attended the concert, and approximately \$1,800 was raised. Half of this will go to Jim, and the other half to the weekday religious education program of Logan County, Ohio.

Also participating in the concert were two vocalists and two vocal groups from the Bellefontaine area. The concert was emceed by James F.

Black, pastor of the Gretna Brethren Church. Linda and Bill presented the second half of the program.

Linda and Bill have done numerous concerts together, and many Brethren had the opportunity to hear them during the Monday evening service of General Conference in August. In June they were the winners of a gospel music talent search conducted by Danny Gaither, former lead singer with the Bill Gaither Trio. They are now in the process of producing an album, "One More Mile," to be released in mid-November.

Linda
Ebert
and
Bill
Shafer



Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

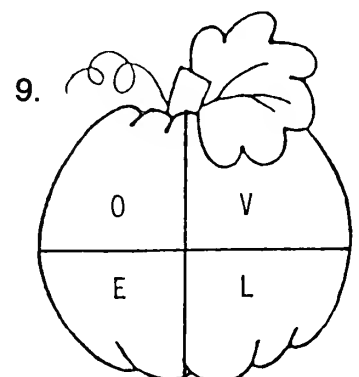
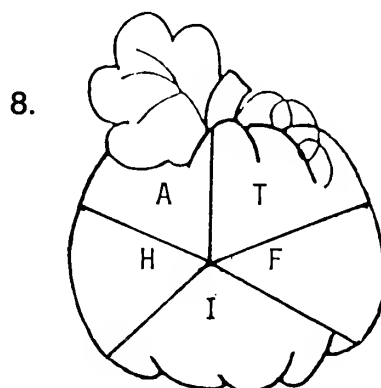
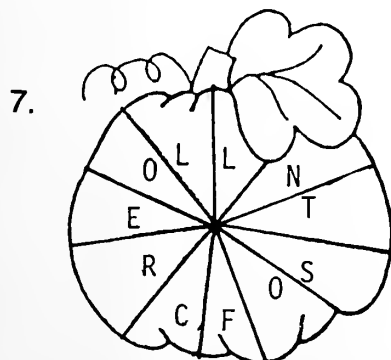
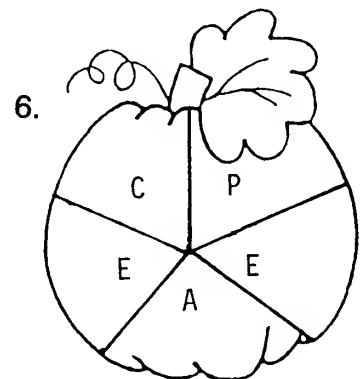
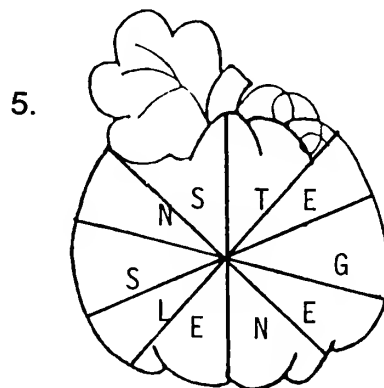
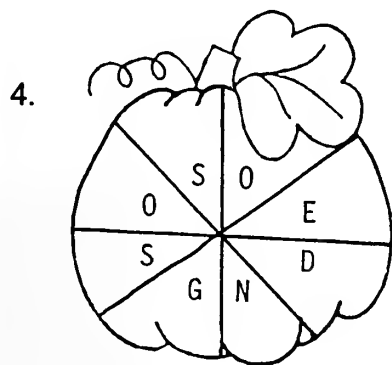
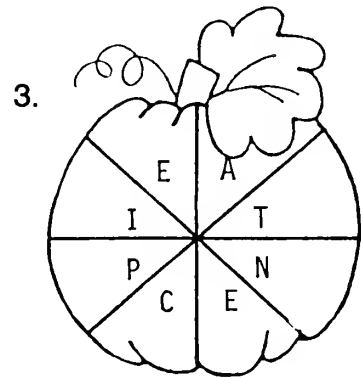
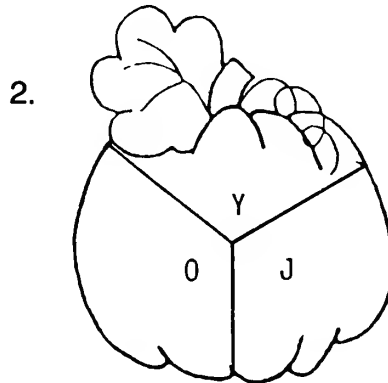
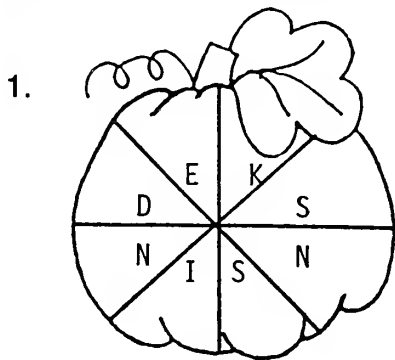
THE FRUIT OF THE SPIRIT



The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self-control. These are the characteristics of someone who loves Jesus Christ. Can others look at you and see the fruit of the Spirit growing in your life today?

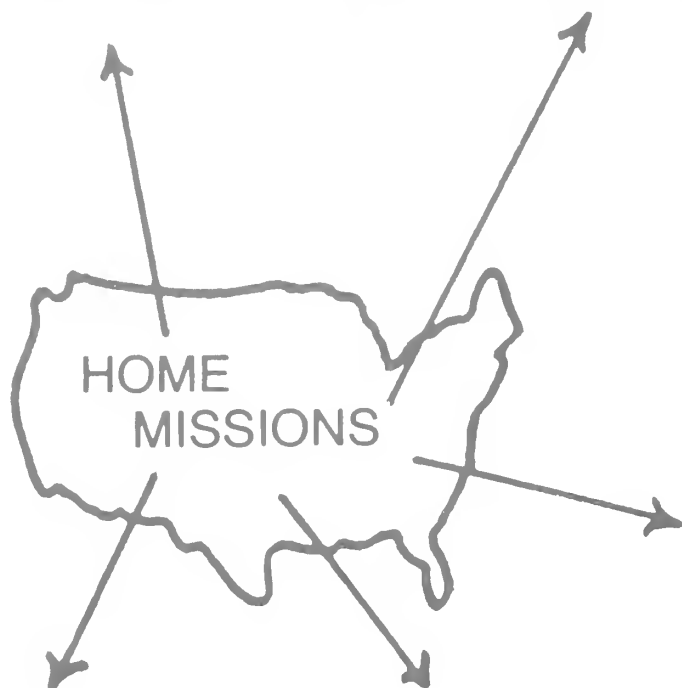
FRUIT SCRAMBLE

Unscramble the letters in each pumpkin to spell a word that names a fruit of the Spirit. See Galatians 5:22-23. (Answers on page 3.)



November is Home Missions Month!

Home Missions Is:



WORKING WITH ETHNICS
PLANTING NEW CHURCHES
BEGINNING NEW "CLASSES"
STRENGTHENING CONGREGATIONS
SPECIAL MINISTRY INVOLVEMENT

All areas of Home Missions are important if we are to meet our missionary potential worldwide.

"... my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Acts 1:8

As for the BUDGET, we have tried again this year to be as realistic as possible. We will not be increasing our Home Mission budget of \$275,000.00 for 1986. We pray that we will not only reach but surpass this budget goal. This figure represents the amount needed for bare essentials of the program.

And we do, once again, THANK YOU. You are the reason we are able to carry on with the ministry of Home Missions. You are greatly appreciated. In advance, "Thank you for your faithful support in 1986."

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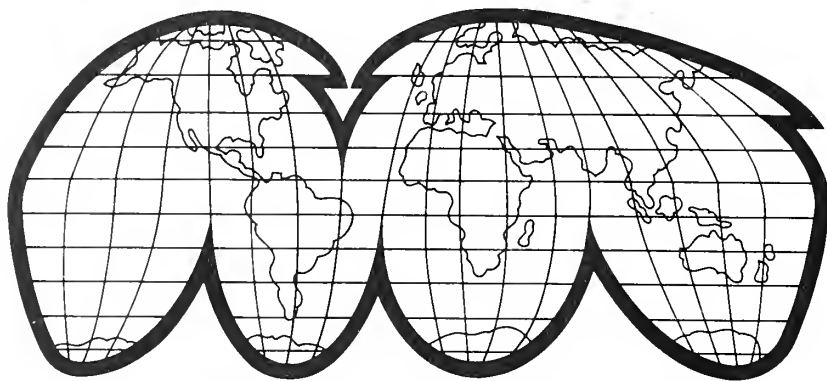
LOVE STILL REACHING

Love
Came down
At Christmas.
Let's think about that
This year —
About that kind of Love,
That Love
Which goes where it need not go
To share pain that it need not bear
And die deaths that it need not die
... In a world
That has no room for it.

And why?
Because the world
That knows it not
And loves it not
And turns on it to choke it out —
Still needs it, and will live!
If it is reached.
That's why He came
And still does come
Through every heart
That gives Him room
For reaching.

— Mariellen Howell

Developing a Global Vision



by
**John
Maust**

Cultural Differences

A FRIEND introduced me at a recent meeting, telling attenders, "Not many of you know it yet, but John is getting married."

I didn't know he was going to say that, so I felt a little awkward. By contrast, the crowd responded with grins, chuckles, and cheers.

On a roll now, my friend added yet another item. "Not only that," he said, beaming first at me and then at the audience, "John's marrying a Peruvian."*

This time the acclamations rang out unanimously. I felt as if I'd just won the Indianapolis 500. If before there were any barriers separating the North American John Maust from his friends in Pucallpa, Peru, they'd now been knocked continents away. And all because I was marrying one of "them."

Since then, other Peruvian friends have commented favorably on my choice of a marriage partner. Yet, while I'm pleased by their approval, I'm a bit puzzled by it. To me, Elsa has never been Elsa the Peruvian. Just Elsa. I tell them, "Really, the fact that Elsa is Peruvian doesn't have anything to do with it. I love Elsa because she's Elsa."

The Bible and nationalities

This situation got me curious about what the Bible says regarding nationalities and any differences between them. I found that distinctions between races are as ancient as Old Testament days. When Boaz the Israelite took a romantic inter-

est in Ruth the Moabitess, she asked in essence, "What do you see in me, a foreigner?"

Apparently, geographic stereotypes have always existed. Consider Nathanael's reaction to Philip's invitation to see Jesus the Nazarene: "Nazareth! Can anything good come from there?" (Jn. 2:46).

Discrimination in the church

In the Book of Acts we find a case of racial discrimination within the church. The Grecian widows weren't being given their fair share of the food, while the Aramaic-speaking widows got more than enough. It took a major overhaul of the church's social welfare program to straighten out this problem.

The Apostle Paul is an interesting case. His Jewishness earned him credibility when he preached to the Jews. But he never apologized for being a Roman citizen. In fact, he declared his citizenship openly, and that saved him several times from the Jewish fanatics.

But does God make distinctions between races or nationalities? Does he love us any differently because we're French, Albanian, Argentinean, or a member of any other race or nation? His selection of the Jews as the Chosen People comes immediately to mind.

Certainly, God has a special plan for the Jews. But it has always been His intent to extend His love to all people. Abraham became the father of the Jewish nation, but with God's promise that he would be a blessing to *all nations*.

The prophets accurately foretold of a Messiah coming from the line of David. I find it significant, however, that the non-Jew Ruth also appears in Jesus' lineage.

Furthermore, Jesus offers peace with God to all, not just to Jews or Greeks or any particular racial grouping. As the Apostle John wrote, "whoever believes in him will not perish" (Jn. 3:16).

John also recorded, this time in Revelation, that the blood of Christ has purchased men from "every nation, tribe, people and language" (Rev. 7:9). That's about as inclusive as you can get.

We could probably fill a magazine column with Scripture passages showing that God is the God of all peoples. But perhaps the most succinct passages are Paul's statement in Galatians 3:28, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus"; and Peter's in Acts 10:34-35, "... God does not show favoritism but accepts men from every nation ..."

The most significant "all peoples" passage with regards to the cause of missions is the one that tells us that God's redemptive plan won't culminate until *all nations* hear: "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt. 24:14). This is both a statement of fact and a challenge to us to get the job done.

Conclusions

So what kind of conclusions might we draw? As Christians we would all agree that discrimination, unfair stereotypes, and racial slurs go against God's plan. God asks that we love all people, just as He does.

At the same time, God doesn't ask anyone to bury his racial heritage. We couldn't eliminate all our cultural trappings even if we tried.

Elsa and I, for instance, have found that each of our cultures has something to give. North Americans have instilled within them an emphasis on getting things done on time, for instance, while Latins have a spontaneity and expressiveness we have sometimes lost.

Nevertheless, I still don't think of Elsa as Elsa the Peruvian. Just as Elsa, whom I love. [†]

*John Maust and Elsa Compos Chigne were married November 1, 1985, in Lima, Peru.

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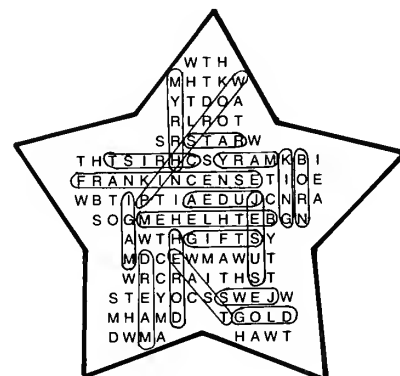
The picture is "Adoration of the Shepherds" by the Venetian painter Giorgione, 1478-1510 (National Gallery of Art, Washington, D.C.; Photograph by Harold H. Lambert).

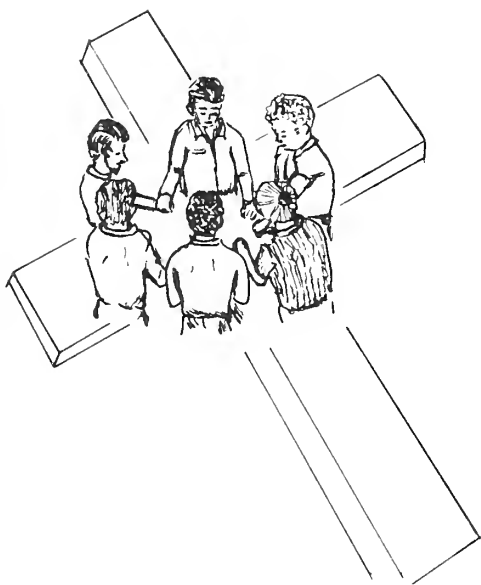
The poem is by Mariellen Howell. While a student at Ashland Theological Seminary, Ms. Howell attended Park Street Brethren Church. She now lives in Gratiot, Ohio.

Answers to Little Crusader Page.

Star Puzzle: At right.

Following the Wise Men: 1. false; 2. false; 3. true; 4. true; 5. false (they found him in a house, Matt. 2:11); 6. true; 7. false (God warned them in a dream, Matt. 2:12); 8. worship.





Forgive One Another

By Rev. George W. Solomon

Stop being mean, bad-tempered and angry. Quarreling, harsh words, and dislike of others should have no place in your lives. Instead, be kind to each other, tenderhearted, forgiving one another, just as God has forgiven you because you belong to Christ. Ephesians 4:31-32, TLB

IT IS SAID that when Leonardo da Vinci was painting his great masterpiece, "The Last Supper," he became very angry with a friend. He lashed out at the friend with hot and bitter words, even threatening him with vengeance.

Returning to his canvas, Leonardo began to paint the face of Jesus. But he was so upset that he couldn't compose himself to do it. He went out immediately, found his friend, and asked forgiveness. He then returned to his canvas with an inner peace and was able to give the Master's face the tender and delicate expression he knew it must have.

You and I will never be able to bear witness to the real beauty of Christ if we harbor ill will and malice in our hearts toward others. Furthermore, our church will never be able to attract unbelievers and minister to them effectively until

**Rev. George W. Solomon, pastor of the Milledgeville, Ill., Brethren Church and the 1985-86 General Conference Moderator, died on November 2, 1985. This article, the third in this series, is the first of three that Rev. Solomon was able to complete during the period between his heart attack on September 22 and his subsequent death. Thus this article and the two to follow in January and February are his parting messages to The Brethren Church.*

we learn to forgive one another.

Paul wrote to the Christians in Colosse, "Be gentle and ready to forgive; never hold grudges. Remember, the Lord forgave you, so you must forgive others" (Col. 3:13, TLB). Notice, he said that "you must forgive others."

The necessity of forgiving

Let's think for a few moments about the necessity of forgiving. On one occasion Jesus' disciples asked Him to teach them to pray. In response to their request, Jesus said, "After this manner therefore pray ye . . ." (Matt. 6:9). He then gave them the model prayer that has been adopted by the Christian church and used for centuries. We call it "The Lord's Prayer." In that prayer are these words: "And forgive us our debts, as we forgive our debtors." Most of us don't think about it when we say these words, but in actuality we are asking God to forgive us in the same measure that we forgive others.

Jesus explained why He taught His followers to pray in this way. He said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15). As shocking as it may be, Jesus is teaching us that God **will** forgive those who willingly forgive others. But He also is teaching us that God **will not** forgive those who refuse to forgive others. We have all sinned and come short of the glory of God. So learning to forgive others is not only an interpersonal relationship that beautifies the bride, it is also an interpersonal relationship that is necessary if we are to be forgiven.

I believe that Jesus must have startled Peter when Peter asked Him about forgiving others (Matt. 18:21). Jesus had been teaching His

disciples how to restore relationships with other members of the church when those relationships were broken by sin. This apparently started Peter thinking, for he asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven" (Matt. 18:21-22).

Jewish rabbis taught that a person was to forgive three times. Peter doubled that and added one for good measure. He probably thought that surely this would be enough. But Jesus told him that there was to be *no limit* to the number of times he should forgive his brother in Christ.

You see, forgiveness is not just something we can decide to do on particular occasions. If we belong to Christ — if His Spirit dwells within us — our lives should be characterized by a spirit of forgiveness. If this is the case, then there is no question as to whether we will forgive this person or that person. We will exercise a spirit of forgiveness toward everyone.

In every relationship where forgiveness is needed, and especially within the body of Christ, we are to take the initiative to forgive. We need to forgive single offenses, repeated offenses, gossip, backbiting, angry words, slights. We even need to forgive the things that tear at the very core of our beings — that assault our self-image. We need to forgive all manner of sin against us "as God, for Christ's sake has forgiven us." If we can't — or won't — forgive our fellow Christians, it is ludicrous to think that we can forgive those outside the body.

Tragically, forgiveness for many is like the forgiveness of the old farmer who was about to die. For many years this man had been holding a grudge against a neighbor over a boundary dispute. His minister told

him that he would go to hell if he did not forgive his neighbor.

The old man called his youngest son to his bedside. "Son," he began, "I'm not going to live. The preacher tells me that when I die, I'll go to hell if I don't forgive that old thief who stole my land. I forgive him. But son, you are young and strong and will live a long time. If you forgive him, I'll haunt you the rest of your life!"

There is no deceit in the forgiveness God has offered us for Christ's sake, and there must be no deceit when we forgive one another. Forgiveness must be sincere, and it must be unconditional. Unconditional forgiveness is unilateral forgiveness. The Christian takes the initiative and forgives without waiting for the other person to come and ask for forgiveness. There's nothing more powerful than this kind of forgiveness! Its power brings about changes for all eternity!

Remember, Jesus pulled no punches when He taught about forgiveness. His teaching was plain and simple. It is easily understood even in the King James Version. "For if you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15). Furthermore, He told Peter that there must be no end to one's willingness to forgive. As Christians, we can never say, "I've forgiven as often as I am required to forgive."

Our need to be forgiven

Now I would like for you to think about our need to be forgiven. We need to forgive one another because our own need for forgiveness is so great! We desperately need the forgiveness of God, which Jesus says we will not receive until we forgive one another. Sin is a reality in each of our lives, and it must be forgiven before we can ever enter into glory.

We not only need to forgive others, but we also need to be forgiven by others. Ernest Hemingway, in his short story, "The Capital of the World," tells about a father who was searching for his son in Madrid, Spain. As a last resort, he put an ad in the local paper. His son's name was Paco, a very common name in

Spain. The ad read: "PACO MEET ME AT HOTEL MONTANA NOON TUESDAY ALL IS FORGIVEN PAPA." The next day at noon there were 800 Pacos in front of the hotel!

We all desperately want forgiveness, acceptance, and love! We want our relationships to be restored and revitalized.

"If we belong to Christ — if His Spirit dwells within us — our lives should be characterized by a spirit of forgiveness."

Forgiveness can give us the courage to endure most other things in life — even life's tragedies. A young son left home in order to do something his parents felt was wrong. He was involved in an accident and lost both legs. It was a terrible blow, but that boy's father told one of the most beautiful stories I have ever heard. He said, "When his mother and I saw him in the hospital bed lying there fully aware that he had lost both his legs, he said, 'Will you forgive me!' We both ran up and hugged him and said, 'Of course. We have already forgiven you!' And our son answered, 'Then I can live without my legs.'"

Billy Graham has said, "The most healing words in all the world are 'I forgive you!'"

Our text says that we are to forgive one another, as God for Christ's sake has forgiven us. We **must** forgive one another not only because of our desperate need for forgiveness, but also because we **have been forgiven!**

A young man stole several hundred dollars from his employer. When the shortage was discovered, he was called into the office of the senior partner. He thought that he would be fired immediately and sent to jail. When asked if he were guilty, he confessed that he was. Then the executive surprised him. "If I keep

you in your present position, can I trust you in the future?"

"Yes, sir, you surely can! I've learned my lesson," the young man replied.

"I'm not going to press charges and you can continue your present responsibilities," said the boss. "I think you ought to know, however, that you are the second man in this firm who succumbed to temptation but was forgiven. I was the first. What you have done, I did. The forgiveness you are receiving, I received. It is only the grace of God that can keep us both."

Forgiving and forgetting

I've heard so many people say, "I just can't forgive him!" Or, "I'll forgive her, but I won't forget!" Clara Barton, founder of the American Red Cross, was never known to hold resentment against anyone. One time a friend reminded her of a cruel thing that had happened to her some years before. But Clara seemed not to remember the incident.

"Don't you remember the wrong that was done to you?" the friend asked.

"No," Clara answered calmly, "I distinctly remember forgetting that."

If we would spend as much time and energy forgetting the things that people have done to us as we do remembering them, we would find it much easier to forgive!

To preserve unity in the body, we **must** forgive our fellow believers! When other people see this spirit of forgiveness permeating interpersonal relationships within the church, they will be attracted to our Christ, who enables us to "Love One Another," "Care for One Another," and "Forgive One Another!"

*Father, forgive them, help me pray it,
When they hate me without a cause,
Father, forgive them, help me say it,
Tho' they tear with fang and claws.
Father, forgive them, Jesus save them,
For they know not what they do.
Help them learn from my forgiveness
Of Thine own forgiveness, too.*

J. Sidlow Baxter

O Lord, teach us to forgive one another, that our church may become a beautiful bride attracting unbelievers and a healthy body capable of ministering to all who come to us. [†]

Memory Lane

by Harold E. Barnett

The following poem was written in commemoration of the 80th anniversary (1905–1985) of the founding of the Drushal Memorial Brethren Church and the Riverside Christian Training School at Lost Creek, Kentucky. It was also written in honor of the founders of the church and school, Rev. and Mrs. George E. Drushal, who are now with the Lord.

Dr. Barnett is a native of the Lost Creek area and a 1949 graduate of Riverside School. He found the Lord in the Brethren church there. He later returned to the school and served as its president from 1959 to 1975.

This poem is based on the history of the Lost Creek work.

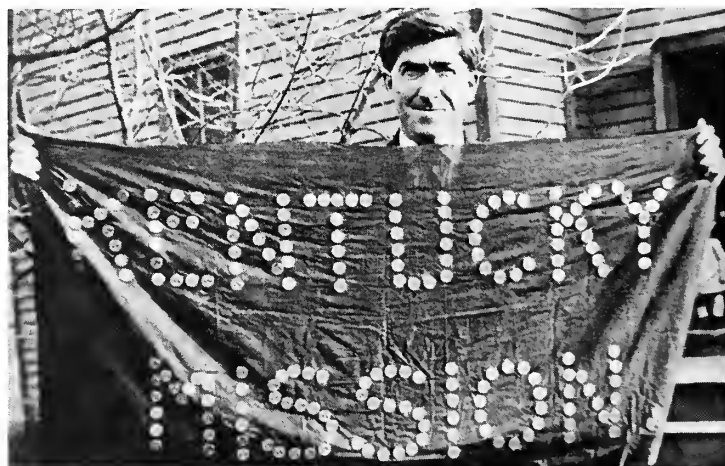
Come, my friend, and stroll with me
Back through the years apace;
And view some scenes which linger there
Of God's amazing grace!

There was a road called "Memory Lane,"
That wound through Kentucky hills
And ran beside old Troublesome Creek;
Look! It runs there still!

Down that road on an October day
A wagon came rolling along,
Holding a pair of newlyweds
Who sang a traveling song:

"In shady, green pastures so rich and so sweet,
God leads His dear children along;
Where the water's cool flow bathes the weary one's
feet
God leads His dear children along."*

*From the hymn "God Leads Us Along," by G.A. Young.



Rev. George Drushal with a banner made in 1915-16 by a boys' class from the Hagerstown, Md., First Brethren Church.

As God led His people to the Promised Land,
Through trials along the way;
So He led this pair to Kentucky's hills
To a place called Lost Creek today.

They lived in a house by Troublesome
Creek,
While a home was being raised
On land donated by a friend,
For which our God they praised!

They started a family, a church, a school,
And the work they named Riverside;
And there for a half a century and more
Their light shone far and wide.

The Prince of Darkness hated the Light
That beamed there in the vale;
He led his forces to attack the work,
But praise be to God, he failed!

One moonless night a man called out
For George to come to the door;
As there he stood all framed in light
The caller spoke ne'er a word more.



The original church and school building at Riverside.

He aimed his gun at the pastor's heart
And was ready to shoot him down;
But the Son of God stood by that night
And His host was gathered round.

A sign was nailed to a fence post
With a message that threatened them harm;
But a Presence spoke to praying hearts,
"Fear not, have no alarm!"

"I brought you here one sunny day
To serve Me in this place;
I'll meet your need from day to day
With all-sufficient grace."

They had a cow named Buttercup
Who gave her milk to all;
But winter came and the feed gave out,
So unto God they called.



Church-goers in the 1920's in front of the original church and school building.

A letter came the very next day
With a check to "buy the feed";
What a God who answers prayer
And meets our every need!

Students came to Riverside
From miles and miles around;
Some boarded there, some lived at home;
No one was ever turned down.

Learning for this world they found
But much more they received,
As one by one they came to Christ
And on His Name believed!

The church and school continued on,
Now eighty years today;
And used of God in touching lives
Of thousands along the way!

Ada and George Drushal and their children (l. to r.), Gordon, J. Garber, and Adah (c. 1917).



George and Ada are now with God
Whom they served so faithfully;
And we remember their ministry here
With praise to God gratefully!

Climb with me to the graveyard there
On the side of yonder hill,
And view their earthly resting place
In a spot so sacred and still!

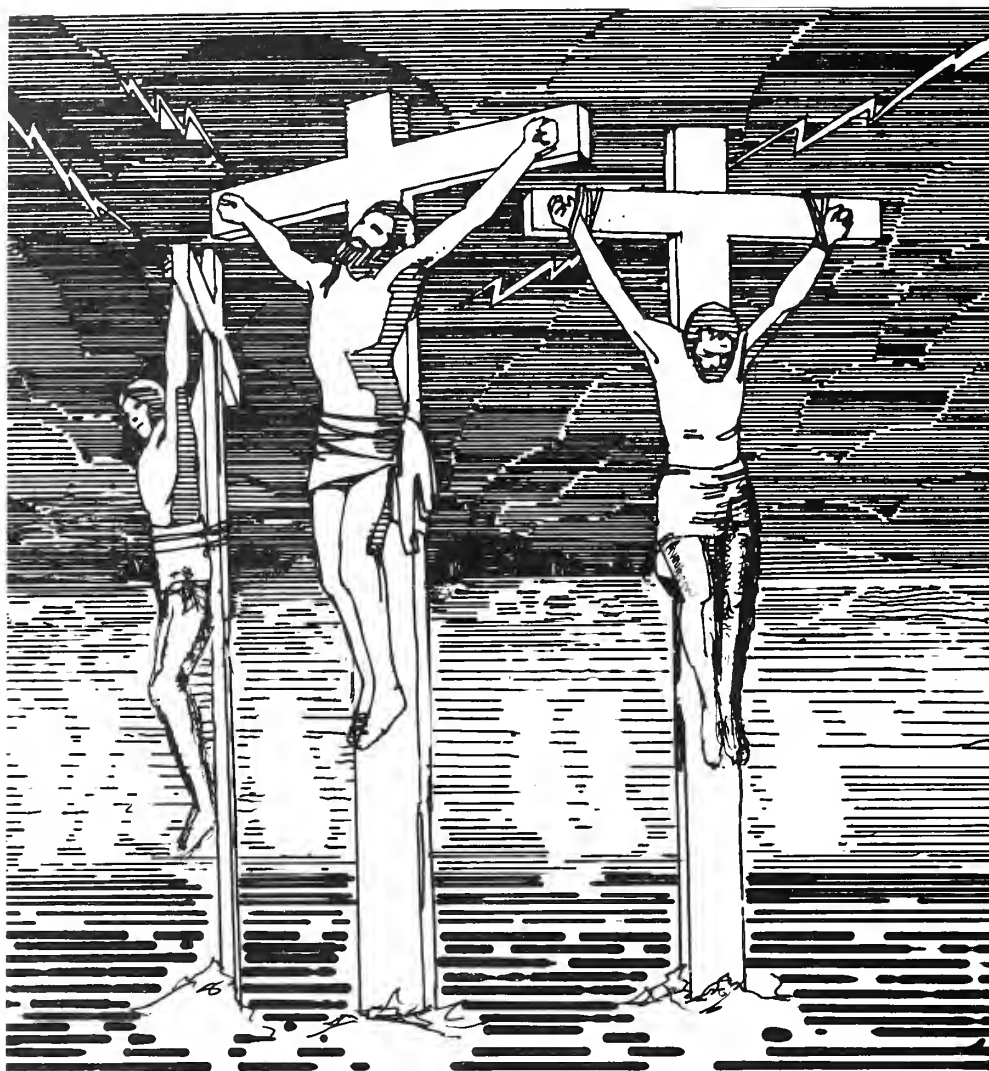
A Presence speaks to my waiting heart,
And reaches my inner soul,
Death is not the final victor
And the grave is not our goal.

As the waters roll on to the sea
From the land of Troublesome Creek,
The sun draws them up to ride the clouds
Back to the hills they seek.

So will all who are sent of God
To water a thirsty land,
Be raised by the Son to be with Him
In the place where they began. [†]



Three school girls in front of the original parsonage (Drushals' home) and (at r.) the girls' dorm. The parsonage burned in 1955.



The Repentant Thief

In this "Close Encounter," Spencer Gentle looks at how Jesus dealt with a man who was at the brink of death.

IT WAS A HORRIBLE SCENE! It was an agonizing scene! It was a miserable scene! The very Son of God had been crucified, along with two other men. They were robbers; they were sinners. Let's turn our thoughts to these two men.

We read in Matthew that both robbers had joined others in mocking our Lord: "In the same way the robbers who were crucified with him also heaped insults on him" (Matt. 27:44).*

According to St. Luke, however, one robber, as he watched and listened to the proceedings of the

*Quotations from the Bible are from the *New International Version*.

Rev. Gentle is a retired Brethren pastor and a former editor (1963-70) of THE BRETHREN EVANGELIST.

morning, began to realize that Jesus was more than a mere man. The Spirit of God began His work in the heart of this robber. It is never too late for God's Spirit to begin His work in the hearts of people, even today.

The one robber began to rebuke the other thief: "'Don't you fear God,' he said, 'since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.'

"Then he said, 'Jesus, remember me when you come into your kingdom.'

"Jesus answered him, 'I tell you the truth, today you will be with me in paradise'" (Lk. 23:40-43).

There is so much in this bit of conversation.

Faith

First of all, this thief recognized Jesus as God, and his faith brought him to the place of belief. This man had heard Jesus ask for forgiveness for those who had crucified Him. He realized that Jesus was a forgiving God. He realized that this same Jesus could forgive him of his sins, and so, in faith believing, he asked for just that.

The element of repentance is found in these statements — repentance which is necessary for any person when he turns to God, when he accepts Jesus as the Savior of his soul. To know Christ is to ask for forgiveness of sin, to repent of any sin.

We need to remember that the essence of repentance is to regard sin for what it is. Sin is not a mistake or a weakness or an injury to someone else. It is rebellion against and an insult to God. To be sure sin can take on the element of error, weakness, or harm to others. But in reality sin is disobedience to God.

The thief recognized Jesus as God, the One who was suffering for the sin of his life; the One who could forgive him of his sin. He also recognized that his penalty was just, but that Jesus was innocent and that He was suffering not for any sin He had done, but for the sin of all mankind. Having recognized this, the thief asked Jesus to remember him. And in that instant Jesus changed him from a sinning thief to a saint!

This incident shows us that faith and repentance are necessary to salvation!

We learn some other things as well. This incident declares that salvation is independent of sacraments. The thief had never been baptized, he had never partaken of the Lord's Supper, he had never washed another's feet, he had never broken the bread or drunk the cup. Yet Christ in His love and mercy accepted him as one of His disciples that day!

"Out of a life of sin, murder, thievery, and shame the robber passed immediately into a state of blessedness. Out of lives of sin and despair we, too, pass into realms of blessedness the moment we accept Christ as our Savior."

The thief confessed his faith boldly before the other thief, before the jeering crowd, before the soldiers, in fact, before the whole world. And he was saved. Isn't this what the Scriptures teach? Paul said that "if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9).

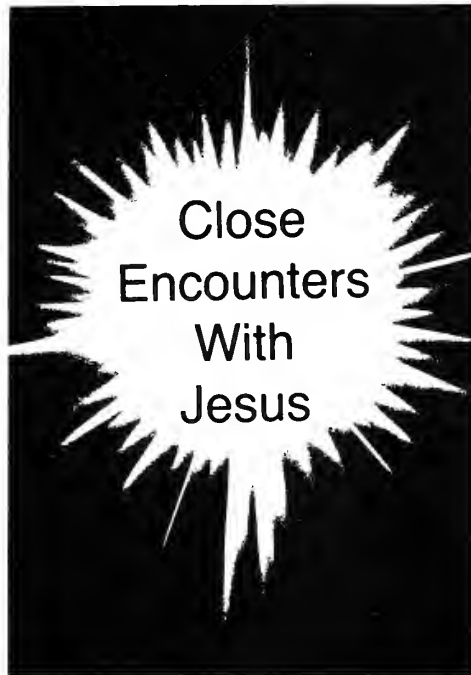
This incident also indicates that man is saved by faith, not by works. The thief did not have even one hour in which to do any good works, and yet he was saved by the grace of the Lord Jesus Christ. This is not to say that we are not to do good works, for good works come as a product of our faith as we live day by day. A life of good works is our expression of appreciation for the salvation that is ours because of what Christ did for us. Good works are necessary to the working out of one's salvation. Faith and good works go hand in hand to those of us who are privileged to spend time on this earth after our conversion.

Hope

We also see in this bit of Scripture that the thief found hope. This hope was expressed when he said, "Jesus, remember me when you come into your kingdom" (Lk. 23:42). He knew there was something better for him, even though he had lived a sinful life. He realized that there was a life beyond the one he was then living. This hope was not stymied, for Jesus said to him, "I tell you the truth, today you will be with me in paradise" (Lk. 23:43).

This is truly one of the great hopes the Scriptures offer you and me. There is no "soul sleeping" indicated here, for Jesus said "today you will be with me in paradise." The soul does not sleep in the grave until the Lord comes; rather, as soon as death takes over the body, the soul goes to be with the Lord. There is no purgatory involved; there is only hope. John expressed this hope

in his writings: "But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure" (I Jn. 3:2b-3).



Out of a life of sin, murder, thievery, and shame the robber passed immediately into a state of blessedness. Out of lives of sin and despair we, too, pass into realms of blessedness the moment we accept Christ as our Savior.

Love

The thief manifested his faith before those around him by acknowledging Jesus as the Son of God. He repented of his sin before the Lord Jesus. And he expressed the hope of his soul by requesting that he be with Jesus in the world to come. All of this was granted to him by our Lord.

All this truly manifests the great love that Christ had for him and for all mankind. There Jesus was, hanging on a cross, experiencing the agony of crucifixion. But He was not so engrossed in His suffering that He could not take time to tend to the needs of this lowly thief. He extended His great love to all those

around Him that day, but especially to the repentant thief by claiming for him the promises of God. What love!

That love is extended to us in the same manner. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (Jn. 3:16). We need to respond to that love. We cannot comprehend such love, but it is there for us — as a gift. Jesus looks down upon us and every sinner with deep love, a love that will snatch us from the very gates of hell. He did this on the cross for each of us.

A person's salvation depends entirely upon his confession of Christ as his Savior, not on any works that he might do. This confession can come at any time in life. A child can realize this need of Christ in her life at a very early age. Or the confession can come very late in life. Christ is always near to hear and to respond.

There is one other bit of truth found in this short passage. There can be "deathbed" conversions. If there is repentance, confession of Christ as Lord and Master, and acceptance in faith, there can be the assurance of salvation at the moment of one's last breath.

Even though this whole scene is grim and horrible, it still contains much beauty. The beauty of faith; the beauty of hope; and the beauty of love.

Paul said it so well when he wrote: "And now these three remain: faith, hope and love. But the greatest of these is love" (I Cor. 13:13). The truth of this statement is proven in the story of the thief hanging on the cross that day. God is love, and He can only extend that love to us! [†]

This is the final article in the "Close Encounters With Jesus" series. Next month a new series of articles will begin in the EVANGELIST that will look at evangelistic encounters in the Book of Acts.
Editor



Discerning Biblical Peacemaking

by Phil Lersch, Chairman, Brethren Peace Committee

PEACE, JUSTICE and RECONCILIATION: Biblical Themes for Study and Action is one of many helpful resources for becoming better informed about peacemaking in general and for understanding biblical peacemaking in particular. It was published by the Commission on Peace and Social Concerns of the Brethren in Christ Church for that denomination, but will be useful for any group of believers.

This 61-page manual has three sections — one each for peace, justice, and reconciliation. Each section contains original material as well as valuable references to other available peace resources for background information.

This is a "process manual," with activities for group discussion and involvement, frequently centering on "agree" and "disagree" statements, plus case studies to challenge thinking and promote discussion. Suggested procedures are clearly outlined, but these can also be adapted to meet your needs.

Each section of the booklet is valuable, and all three sections are related. But our focus here is upon the "PEACE QUEST" section — Section II. Here are some samplings of the content, so that whether or not you order a copy for yourself, just reading this report might provide some food for thought.

ACTIVITY 1. PEACE AND THE EARLY CHURCH

Purpose: To assist participants in their understanding of some of the historical events that shaped the peace-related views of the early church.

(Agree/Disagree) There is considerable evidence to suggest that early Christians rejected war.

(Agree/Disagree) The bond between church and state (begun by Constantine in the 4th Century) continued until the 16th Century when a group called the Anabaptists made a complete break with war.

ACTIVITY 2. BIBLICAL PERSPECTIVES ON WAR AND VIOLENCE

Purpose: To assist participants in gaining an understanding of the views expressed toward war and violence in both the Old and New Testaments.

(Agree/Disagree) Even though God allowed war and violence in the Old Testament, His perfect will seemed to be that man not be involved in either.

(Agree/Disagree) The New Testament teaches that we are to submit ourselves for the Lord's sake to every authority instituted among men.

ACTIVITY 3. NONRESISTANCE

Purpose: To assist participants in their understanding of the nonresistant position as it relates to war, violence and our relations with others.

After giving the Brethren in Christ statement on nonresistance, the manual offers 20 statements to which participants are to respond in one of three ways; "fundamental," "not fundamental," and "not relevant."

For example, "God's attitude and will regarding war is different in the Old Testament than in the New Testament," and "Christians cannot kill another person because Christ died for all persons. They cannot kill a person for whom He died and rob that person of knowing the fullness of life that Christ offers."

ACTIVITY 4. POSITIONS ABOUT WAR AND PEACE

Purpose: To assist participants in understanding three comparative views regarding peace and war frequently held by Christians.

For each of the three views (just war, pacifism, and peace through strength) subgroups are directed to determine "The strengths of this position," "The weaknesses of this position," and "Is this position biblical?"

There are also 12 other statements to ponder, such as: "All aggression is condemned; only defensive war is legitimate," and "For a Christian to participate in war suggests that he has taken upon himself the responsibility of punishment that belongs to a sovereign God."

ACTIVITY 5.

EXPOSING POLITICAL PREJUDICES

Purpose: To provide an opportunity for participants to apply to a situation biblical principles studied in earlier activities.

A case study is given of an evangelical congregation in Guatemala and its relationship to government policies, about which participants answer several questions and determine what biblical principles may apply.

ACTIVITY 6. REACTING TO VIOLENCE

Another case study, again from Central America, in which participants discuss whether to side with the guerrillas or the government army — both of which commit acts of violence to friends and family in a remote village. They discuss the motives behind such oppression and violence and reflect on the powerlessness of such rural peasants.

ACTIVITY 7. THE QUESTION OF MILITARY SERVICE AND COLLABORATION

This case study focuses on a peasant Christian who must decide whether or not to cooperate with the army in order to safeguard and feed his family. One key question for discussion is, "What are the moral implications for a government which feeds people if they will collaborate but which relentlessly pursues those that don't?"

ACTIVITY 8. WHAT WOULD YOU DO?

Attention is directed to John Howard Yoder's excellent book, *What Would You Do?* (Herald Press). It speaks to the common question, "What would you do if someone attacked you or your loved ones?" and also includes personal experience stories and essays by other writers.

* * * * *

I understand that copies of this manual, valuable for personal study and group discussion, are still available for \$2.00 each from Eber Dourte, Route 4, Mt. Rd., Dillsburg, PA 17019. I hope you will order a copy.

Readers' Forum

A column in which readers can share their thoughts and views with the Brethren.

A Tribute to Rev. George Solomon

by Alvin Shifflett

George Solomon was one of the finest men I've ever met. He greatly influenced my life. He loved the Lord and was as loyal to The Brethren Church as any person you'll ever meet. He thought of himself as a "company man," meaning, of course, that he was a loyal servant of The Brethren Church.

His concern in his latter years was that not enough of us feel the same intense loyalty to the church. I think, by what I've observed, that he was right.

I met George in September 1961. I had just graduated from Bridgewater College in June of that year with a B.S. in Business Administration. But God closed all doors and I couldn't buy a job, so I was about to enter the Navy. Enter George Solomon.

George felt that God had called him to Mt. Olive, Va., to hold a two-week revival service. He came in like a typical repairman for the "company" and began the work. God's intent, however, was to get George down there to find me. And like a good company man, he found me. Company men are always recruiting.

He and Dr. John F. Locke came to visit me, as I was doing nothing but waiting induction into the Navy. Uncle Sam had flown me to Norfolk, Va., where I had qualified as a navigator bombardier. My wife and I were merely biding time till I was to be sworn in and shipped to Pensacola for pilot training.

George challenged me to join the Lord's army, and not Uncle Sam's Navy. I remember laughing at his proposal, but he was undaunted and prayed for me. I gave neither George nor Dr. Locke any satisfaction as to the effectiveness of their visit. Knowing George, he probably said, "We've done our job; now it's up to the Lord!"

Indeed it was, and the Lord got me to attend the last night of the revival meeting. The Lord works in mysterious ways, His wonders to perform. The company man had been out doing what company men do best — recruiting. He'd met a young lady in the church interested in missionary work. So on that last night George issued a special call to ministry for that young lady. But God meant the call for me.

George didn't know that I was present, for I had sneaked in and sat on the last pew behind an obese lady. When he gave that call, I was so overwhelmed that I got up to flee the church. All I had to do was turn right to go out, but God turned me left — up the aisle toward the company man. George was overjoyed to see me, and like a good company man said, "You'll go to Ashland Theological Seminary." To George there wasn't any other place.

George left Mt. Olive and went back to Hagerstown, Md., where he was pastoring. A company man doesn't leave it at that, however, for he had Dr. Locke drive me to Hagerstown. I stayed overnight with the Solomon family, and the next day George and I left for company headquarters — Ashland Theological Seminary. He saw that I was

properly enrolled in the seminary, and he never stopped checking on me — like a spiritual father and a good company man.

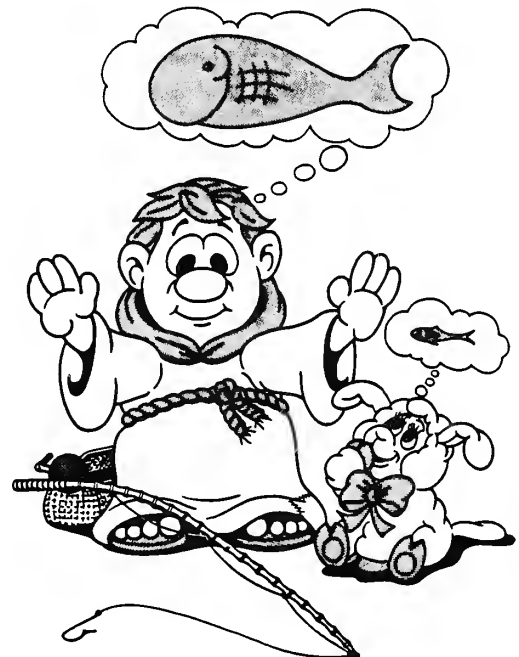
When I graduated from seminary, he participated in my ordination service along with Doctors Locke and Munson.

George was planning to go to the Holy Land this December. He was excited about this. He wanted to see where the company got started. But once again God had better plans for His company man. He gave him a promotion. He took him to the very Holy of Holies, the Throne Room — Company Headquarters, the Big Office!

I am saddened by George's departure. I am part of his family. He doesn't have just eight kids, he has nine — and more! When I first heard of his death, I felt a burden for The Brethren Church. We've lost a rare and loyal company man. They're hard to find. It's as if a giant redwood has fallen. May God grant the Brethren mercy and give us more giants like George Solomon.

Rev. Solomon died on November 2, 1985. See page 22 for more information about him and his life of service to The Brethren Church.

Christianity is . . .



Being True to Yourself

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Rev. Shifflett is pastor of the First Brethren Church of Napanee, Indiana.

The State of the Sunday School

by Charles Beekley, Director of Christian Education

AS the Board of Christian Education turns its attention to various areas where the discipling and equipping responsibility of the church is important, we are drawn to the Sunday school. Several questions surface immediately:

Are churches using their Sunday schools successfully?

Are children and youth active in the Sunday school?

Are adults finding Sunday school an important part of their spiritual growth?

Is the Sunday school a vibrant part of our total church ministry?

In recent years the Sunday school arm of the church has not received the emphasis it once received. All of us would agree that teaching the Scriptures is one of the most important ministries of the church. What better means do we have for doing this than the Sunday school?

The Sunday school — whether called the study hour, church school, or any similar name — offers the opportunity for a consistent program of Bible study on a weekly basis. The teaching is directed to age levels, and ministry is provided by teachers, workers, and the class members themselves. Follow-up and integration is easily arranged. In the Sunday school, we give people a chance to know God, provide them spiritual food for growth, and challenge them to bring others to God.

Yet it seems we are failing to carry out these important tasks as well as we should.

To verify this, the Board determined that it would be helpful to examine the statistics for Sunday schools throughout The Brethren Church, trying to draw some conclusions about the role of the

Sunday school. Our reliable data was confined to the statistical reports contained in the annuals. Furthermore, we decided to limit the analysis to the last ten years. And we determined that actual attendance figures would provide a better measure of participation in Sunday school than would Sunday school roles or church membership figures.

An additional area of interest in the research was the relationship between Sunday school attendance and Sunday morning worship attendance figures.

Here is what we found:

First, take a look at graph #1. In spite of decreasing membership figures over the past ten years, it is easy to see that Brethren churches have essentially "held their own" in terms of overall worship attendance. The number of people in our sanctuaries on any given Sunday has been very near the 10,000 mark every Sunday for the past ten years. It appears — in spite of decreasing membership figures — that we are

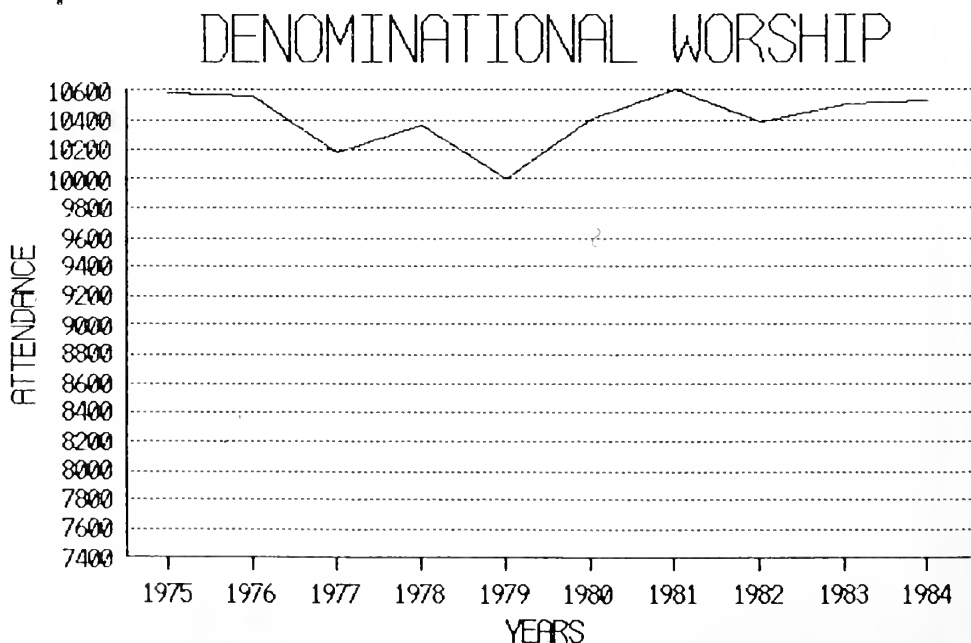
able to involve essentially the same number of people in worship on any given Sunday morning. Unfortunately, it is impossible to tell from the denominational statistics if these are the same 10,000 people or if there has been significant turnover in the past ten years.

"All of us would agree that teaching the Scriptures is one of the most important ministries of the church. What better means do we have for doing this than the Sunday School?"

In graph #2, it is apparent that our Sunday schools have not been able to perform at the same level of attendance as our worship services. Again, the data available give no indication of the degree of consistent attendance by an individual, nor the age level of those who attend Sunday school.

Brethren pastors will recall from the statistics we considered at the

Graph #1

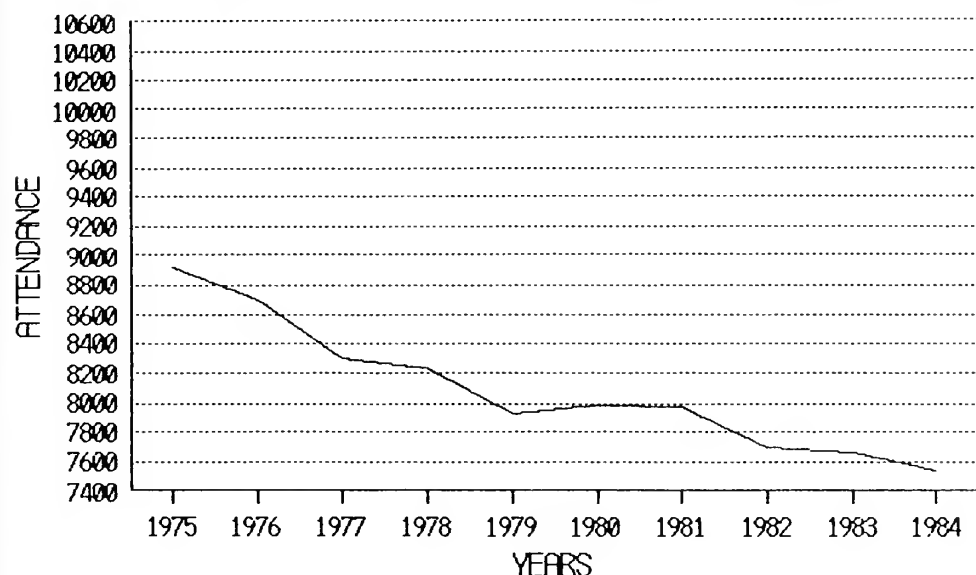


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"The Board of Christian Education is interested in trying to determine why Sunday school attendance has decreased and what — if anything — can be done to reverse the ten-year trend."

Graph #2

DENOMINATIONAL SUNDAY SCHOOL



recent round of Regional Pastoral Consultations that only two districts showed a net increase in Sunday school attendance over the past ten years: the Midwest District Conference had a 13 percent net increase and the Florida District had a three percent net increase. Denominationally there was a 16 percent net decrease in Sunday school attendance from 1975 to 1984.

The Board of Christian Education is interested in trying to determine why Sunday school attendance has decreased and what — if anything — can be done to reverse the ten-year trend.

The statistics reported to The Brethren Church National Office yield very few new clues that would help us construct theories. As we have talked to Brethren pastors about this situation, however, several theories have been put forth:

- There is a shrinking base of children from which to draw.
- The Sunday school has trouble "competing" with the high-tech, fast-paced educational world in

which the children live.

- Families aren't making sure their kids get to Sunday school any more.

- It is difficult to find teachers who will work hard to make Sunday school attractive to children.

With the amount of information available in our statistical reports, it is impossible to prove or disprove any of these theories.

My contention is that these theories combined with yet another yield the true cause of the decrease in Sunday school attendance. Is it possible that The Brethren Church is doing a very good job of maintaining the involvement of its long-term members in Sunday morning worship, but is not reaching a significant number of younger families in the total ministry of the church? I believe this theory would explain the sustained worship attendance (faithful, long-term commitment by older adults) and the decrease in Sunday school attendance (reaching fewer

younger families results in fewer children in the Sunday school).

If there is even a bit of truth in this theory, then ultimately — perhaps next year, perhaps in five years — the Sunday morning worship attendance figures will also decrease.

Although we all are aware of some bright spots in attendance and involvement in our Sunday schools, we cannot allow the exceptions to blind us to the fact that participation in our Sunday schools is, on the whole, significantly lower than in past years.

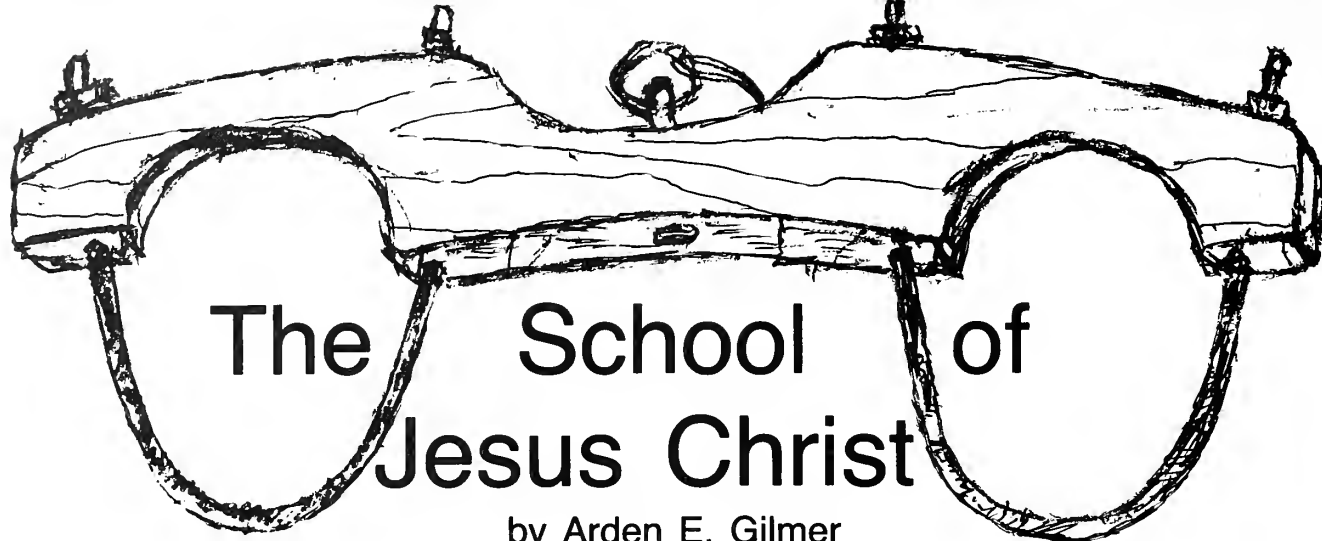
The implications for The Brethren Church, of course, are not good.

The Board of Christian Education is trying to address all the questions raised by the preceding discussion. We want to determine causes, formulate possible solutions, and help local churches implement those solutions.

"Although we all are aware of some bright spots . . . we cannot allow the exceptions to blind us to the fact that participation in our Sunday schools is, on the whole, significantly lower than in past years."

From what we've discovered and theorized, however, the causes of our attendance problems are very complex, and the solution — if there is one — will probably have to be just as complex. We are attempting to keep an open mind as we search for the causes and solutions. It is likewise important that we as a denomination maintain an openness to deal with the answers to the questions and the solutions to which those answers lead us. [†]

Board of Christian Education



The School of Jesus Christ

by Arden E. Gilmer

WE LIVE in a society in which schools abound. There are vocational schools that can teach us how to do everything from secretarial work to installing air conditioning. There are technical engineering schools. There are a plethora of liberal arts colleges, public universities, and private universities and colleges that are involved in training people for careers, business, the humanities, and the sciences.

We are interested in another school: the School of Jesus Christ. What is the course of study in this school? He says, "Learn of Me." In the School of Jesus Christ, Jesus is the teacher. He is the one who reveals God. He is the one who can bring us to God. He is the one who understands the mind of God, the will of God, the ways of God. And He is the one who can teach us these things. This is the curriculum in the School of Jesus Christ.

Jesus is the subject matter

But not only is Jesus Christ the teacher, He is also the subject matter in this school. He calls people not just to participate in some kind of academic exercise, not just to fill their heads full of spiritual truth, although this is important. But Jesus says, "Come and learn not only *from* Me, but also come and learn *of* Me." He invites His disciples to a personal relationship with Himself. He invites them to walk with Him, to be associated with Him, so that they

can not only receive the content, but so that they can also see that content in action.

Jesus was interested in a personal relationship, a dynamic kind of communication. That is the kind of teacher He was. He wanted disciples who would be with Him, so that they could catch things from Him as well as be taught things by Him, so that they could see Him in operation. In that way they could see how a true minister of Jesus Christ works, what He says at particular moments. They could watch Him in prayer. They could hear Him teach the multitudes. They could watch Him heal. And then, having seen and heard all these things — having learned of Him — He could send them forth to do likewise.

In order to be in the student body of the School of Jesus Christ, His disciples needed to be so identified with Jesus, to understand His ministry so well, that He could send them forth in His name. This was on-the-job training at its very, very best. And Jesus was a master at it. He equipped His disciples for the work of ministry.

When Jesus sent the twelve out in mission, when He sent the 70 into the villages to teach and to heal and to minister and to preach, He sent men who had seen the Master in action. They understood the heart of Jesus Christ, and their hearts beat in rhythm with His. They understood the priorities of Jesus Christ, and they ministered with the energy of His love and spirit within them. That's the curriculum in the School of Jesus Christ: Jesus Himself as both teacher and subject matter.

Jesus also identified the kind of attitude students must have if they would truly learn from the Master. He said, "Take My yoke upon you." If we properly understand the yoke of Jesus Christ, we realize that it is not a burden that He lays upon us.

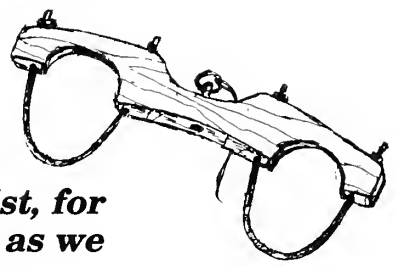
The yoke of Jesus

Notice the specific words that Jesus uses here. He doesn't say, "Take *your* yoke upon you." He says, "Take *My* yoke upon you and learn of Me." What Jesus is talking about here is not a single yoke; He is talking about a twin yoke. He's talking about two being involved in pulling the load. He's talking about a team here, two oxen that would use their combined strength in order to move forward. And He is saying, "That to which I am calling you is that in which I am involved. It is My ministry; it is the ministry of the Kingdom of God. I am asking you to take My yoke upon you and to come into companionship with Me." That means that He walks where we walk. That means that the load we are called to pull is shared by Him.

Notice how He describes His yoke in Matthew 11:30: "My yoke is easy, and My load is light." I doubt if that's what people expected. When they thought about a yoke, they thought of something burdensome, and of pulling a heavy load. But Jesus said to them, "Come and take My yoke. It's easy, it's light, it's gentle." This is true even though it is the kind of yoke about which Jesus says, "If you want to follow Me, you must deny yourself, take up your cross, and follow Me." Looking at it from the viewpoint of eternity, the

Dr. Gilmer is pastor of the Ashland Park Street Brethren Church.

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"There is no earthly graduation from the School of Jesus Christ, for there is always something new to learn, something more to do as we await His coming and His glory."

yoke of Jesus Christ is not nearly as burdensome as the ways of sin and Satan. Jesus says, "My yoke is easy; My burden is light."

I like the way William Barclay translates the word "easy." He says it means "well-fitting." The yoke of Jesus Christ fits us well. If an animal wears a yoke that doesn't fit well, in time that yoke will wear sores on that animal. The sores will become infected, and the animal will become ill. When a yoke doesn't fit well, it galls, it injures. But that is not the case with the yoke of Jesus Christ, for it is one that fits well. He designs it for you individually, for me individually. And He says, "Take that yoke upon you."

What this says to me is that if we think service to Jesus Christ is a burden, it is not the yoke of Christ that needs to be changed. It is we who need to be changed. There must be something wrong with us spiritually if we see the work of Jesus Christ — serving Him and living for Him — as some kind of a burden.

Howard Hendricks is a specialist in Christian education. He tells of attending a Sunday school convention in Chicago, where he led a seminar for Sunday school teachers.

"If we properly understand the yoke of Jesus Christ, we realize that it is not a burden that He lays upon us."

One day at noon, he and two other seminar leaders went across the street to a hamburger shop to eat lunch. While at the restaurant, they noticed a woman wearing a convention badge who was sitting by herself. So they asked her to join them.

Hendricks says that he estimated the woman to be about 65 years of age. But as they got talking, he learned that she was really 83! She

had come to the Sunday school convention from northern Michigan, having saved her pennies in order to buy bus fare. And she had traveled all night to get to the convention.

Why had she come? She explained that in her church, she was teaching a class of 50 junior high boys. She had come to the convention in hopes of learning something that would make her a better teacher.

Hendricks says that at this point he felt like crawling underneath the table. Even though he was a Christian education specialist, what did he have to say to an 83-year-old woman who gladly saved her pennies in order to learn how to become a better teacher to 50 junior high boys?

Here was a woman for whom the yoke of Jesus Christ was not a burden. It wasn't wearing sores on her spiritual back. She had accepted the yoke of Jesus Christ and was serving Him with gladness.

Cannon Hogue tells of a World War II chaplain who came across an injured young man on the battlefield. It was obvious that the boy's wounds were fatal. The chaplain said to the young man, "Is there anything you want me to do for you?"

"Yes," the dying soldier replied, "I'd like for you to write to my mom and tell her I love her a lot." Then he thought for a little bit and said, "I'd like for you to write another letter for me if you would. I'd like you to write to my Sunday school teacher. I want her to know that because of her faithful ministry Sunday in and Sunday out, that though I'm dying on a battlefield, I'm dying as a Christian."

The chaplain wrote that letter to the Sunday school teacher. About two weeks later he got a reply from

her. She said, "Your letter came one week after I had decided that I was of no value as a Sunday school teacher. Nothing was really happening in my class. Last week I went to the superintendent, handed him my Sunday school quarterly, and told him that I was giving up my class. But when your letter came, I went to that superintendent and asked for my quarterly back, and I prayed for forgiveness for my faithlessness."

"That's the curriculum in the School of Jesus Christ: Jesus Himself as both teacher and subject matter."

You see, when the chaplain's letter came, the teacher realized that something of eternal value was taking place as a result of her teaching. A young man died a Christian because of her ministry.

So often we want to see instant results. But we need to accept the promises of the word of God by faith. If we do so and are faithful in our service for Christ, we will experience that rest that Jesus promises in this verse. Just knowing this — just knowing that we can experience His rest — enables us to walk by faith. For we have the assurance that even though we may not see visible fruit and results right now, those fruits will develop if we remain faithful to Him.

There is no earthly graduation from the School of Jesus Christ, for there is always something new to learn, something more to do as we await His coming and His glory. But the day of His return — that's graduation day! In the meantime, let's be faithful students of Jesus. Let's take His yoke upon us and faithfully serve Him. [†]

Board of Christian Education

Witnessing God's Healing Power At the Gretna Brethren Church

Bellefontaine, Ohio — Jim McPherson is happy to be home. Just seven months ago (in May) the medical staff at Ohio State University Hospital offered little hope that Jim would live more than a few weeks. But through prayer and the power of God, Jim is now regaining his strength at his home in DeGraff, Ohio.

Jim was a picture of health three years ago. Family and friends were surprised, therefore, when doctors diagnosed his fevers, chills, and run-down condition as leukemia, a disorder of the bone marrow in which the blood cells are malformed and the white cell count is abnormally high.

For most of the next two and one-half years, Jim lived a relatively normal existence with the disease, continuing to work at International Harvester in Springfield. Phyllis Jerviss, Jim's sister, said "Jim's health was so good that people couldn't believe he was sick!"

Jim was working as normal on May 8, when he became very ill and was taken to University Hospital. Doctors there described his condition as "blast crisis of chronic myelogenous leukemia." He was told that 80 percent of his bone marrow was cancerous and that his white blood count had rocketed to 114,000 as opposed to a normal count of five- to ten-thousand.

He was given three options by the doctors — concentrated chemotherapy that would extend his life but not cure the disease; treatment with experimental drugs with unknown results; or a bone marrow transplant that would cure the disease. The transplant, however, would be considered an experiment also, because no such transplant had ever been tried on a person over 40. Jim is 48.

"We decided we only had one choice," Judy, Jim's wife, said. So supported by family and friends, Jim and Judy made the decision to go for the cure, despite doctors' concern.

The transplant program at OSU Hospital is only about 18 months old. It is directed by a doctor who did similar work at Johns Hopkins. It is the only program in the U.S. that treats leukemia without radiation.

With these facts in mind, the entire McPherson family came forward May 12 at Gretna Brethren Church fol-



Photo by Bellefontaine Examiner photographer Byron Scott
Judy and Jim McPherson

lowing Pastor Jim Black's message on the "Promise of Power" from Acts 1. The entire congregation surrounded the McPhersons, and prayer was offered for Jim and the family. Pastor Black says, "I've never had such an experience. The presence of God filled the room, and if ever our congregation felt united as one, it was that morning. After that experience I knew for sure that Jim was going to be healed."

The following Tuesday Jim asked to be anointed, which was done in his hospital bed at OSU. Two days later the process began for locating a donor. Because of the blood stream's complicated rejection process, it was imperative that the donor be an exact match and that it be a member of Jim's family.

So on May 14, eight of Jim's nine brothers and sisters traveled to OSU

Hospital for blood tests. (The other brother, John, was eliminated from testing because of a recent bout with cancer.) On the surface, the chances of finding a match seemed very high because of Jim's large family. But when his sisters, Phyllis Jerviss, Karen Weidenhamer, Jeanie Shultz, Marsha Stoffer, Ev Hurley, and brothers, Herb, Mike, and Bob, were tested, only one, his older brother Bob, was found to be an acceptable match.

Once the decision was made to proceed with the transplant and a donor was found, Jim was placed in one of six isolation units — on May 23. From May 24 through 29, he was treated with large doses of chemotherapy to eliminate the very last of the leukemic cells. This process also annihilated his immune system and left his body totally defenseless against disease.

When chemotherapy is completed, there is no turning back. The transplant must be done or the patient will die. So all of the family made sure that donor Bob was careful over the next few days.

On May 31 the bone marrow transplant took place. Approximately two liters of bone marrow was withdrawn from Bob's hipbones by inserting needles into his lower back. Bob suffered no severe side effects, his sister said, but he did have back pain for a few weeks.

Following the transplant, Jim remained in isolation until July 5. At that time he was released to live in semi-isolation in a Columbus apartment, where he could continue day clinic treatment. It was necessary for Jim to remain close to the hospital in case of complications, so his wife Judy moved to Columbus to be with him, leaving teenagers Jodi (17) and Craig (16) in the care of family and friends.

(continued on next page)

A benefit concert was held for Jim McPherson at the Bellefontaine High School auditorium on October 12 (see p. 22 of the November *EVANGELIST*). Over 600 people attended the concert, and approximately \$1,800 was raised, half of which went toward Jim's medical expenses. Concert organizers were Phil Rohr (l.), Pastor Jim Black, and Susie Black (r.). Linda Ebert (2nd from r.) was one of several performers in the concert.





Architect's drawing of the future South Bend First Brethren Church building.

South Bend Church Breaks Ground Nov. 3rd for New Church Building

South Bend, Ind. — The First Brethren Church of South Bend broke ground Sunday, November 3, for a new church building.

South Bend Pastor Larry R. Baker led the 2:00 p.m. service. Also taking part were John Porte, chairman of the deacons, Betty Goodrick, church moderator, and Al Marquis, chairman of the plans and construction committee. Special music was presented by Phil

Plaia and Kathy Cavinder.

Mrs. Marcelle Nagy, chairperson of the finance committee, and Mrs. Vesta Walters, treasurer, led a mortgage-burning ceremony in which the note for the church property was burned.

The first shovel of dirt was turned by Mrs. Ruth Meinke, a member of the congregation for 79 years. She was followed in turn by moderator Betty Goodrick, trustee chairman Ken

Tyson, Pastor Larry Baker, Al Marquis, architect Dave Fodness, contractor Don Ross, Sunday school superintendent Jim Lightfoot, senior youth president Jennifer Baker, and Pioneer Club president Jennifer Bush.

The new church facility will be located on a 6-acre tract of land on South Ironwood Drive, a main street in a residential area of South Bend. The site is near a mall and also the county fair grounds. It is the congregation's hope that the First Brethren Church of South Bend will once again be considered a neighborhood church, as it was when it was founded 100 years ago by Rev. Stephen H. Bashor and Rev. H.R. Holsinger.

The present church building is being purchased by the Christ Temple Church of God in Christ, a congregation with a 50-year history in South Bend. The purchase agreement, signed October 16, sets the closing date as April 1, 1986, with an additional 30-day period in which to vacate. Thus the First Brethren congregation should be able to move directly from the present building into its new worship facility.

The architect for the new building is from the architectural firm of LeRoy Troyer and Associates. Ancon Construction Company is the General Contractor.

— reported by Beverly Baker

Riverside Christian School Offers Variety of Informational Resources

Lost Creek, Ky. — The poem, "Memory Lane," by Dr. Harold Barnett on pages 6 and 7 of this EVANGELIST gives some of the early history of Riverside Christian Training School and tells about its founders, Rev. and Mrs. George Drushal.

If you would like to learn more about this school, the only Brethren school in the U.S. for elementary and high school students, a variety of means are available, according to Mrs.

Kathy Keck, public relations chairperson for Riverside. She recommends the following:

— A 30-minute slide program with script that describes the area, the school, and introduces the staff.

— Staff members, who are willing to speak in churches or to smaller groups within the church.

— The "Lower Lights," a fine singing group made up of Christian students from the school. This group schedules

local performances and takes tours twice a year to interested churches.

— The "Older Lights," staff families who sing and speak of the Lord's great work.

If you are interested in using any of these resources in your church or would like more information, contact Mrs. Kathy Keck or Principal Doran Hostetler at Riverside Christian School, Lost Creek, KY 41348 (phone 616-666-2359).

God's Healing Power

(continued from previous page)

Although able to get out some, Jim had to avoid crowds and was unable to attend the wedding of his son, Doyle, or a 25th wedding anniversary party given in honor of him and his wife at Gretna Church. The church did videotape the party, so Jim and Judy were able to watch it later in the quiet of their apartment.

At that time the Gretna Church also began a Good Samaritan Fund to provide a means by which church and community members could help with the financial burden of the McPhersons. Even though insurance covered

much of the medical bills, Jim would be out of work for at least a year.

Then the big day finally came! On September 9, Jim was able to go home. Though he feels great about being home, he still has some restrictions. He must travel to Columbus once every two weeks for a check-up, and he still must stay away from crowds. Judy says this makes her responsible for family activities, which include Jodi's volleyball games and Craig's cross country meets.

By the end of November, just in time for the basketball season, Jim will be allowed to attend sports events and also come back to church — but

only if he wears a mask.

The leukemia? It's gone! Jim is thankful, and knows how fortunate he is. He says that he met many leukemia patients while in the hospital that could not have a transplant because no donor could be found. In Jim's case, on April 28th Pastor Black and Jim claimed a verse from Acts 4:22, "For the man who was miraculously healed was over forty years old" (NIV). God answered the prayers of many people, and has brought Jim and his family, friends, and fellow church members through this experience with a stronger faith in Him.

— Pastor James F. Black

Man Crossing U.S. on Hands Speaks At West Alexandria Brethren Church

West Alexandria, Ohio — A man who is walking across the U.S. on his hands was the speaker for the Sunday evening service, October 13, at the First Brethren Church of West Alexandria.

The man was Bob Wieland, who is currently engaged in a "Walk for Hunger" across the United States in order to raise money to help feed the world's hungry. Bob, who lost his legs in 1969 while serving with the U.S. Army in Vietnam, is also using the trip as an opportunity to spread the word of the Lord to everyone he meets.

Bob's journey, which began September 8, 1982, in Southern California and which will carry him to Washington, D.C., will span approximately 44 months and require five million steps. Bob's goal is to raise \$5 for each step. He hopes to reach



Photo by Bud Ward

Bob Wieland — walking for hunger. Washington, D.C., by April 1986. As of October 13, when he visited the West Alexandria Church, Bob had

traveled over 2,320 miles, taken over four million steps, and completed approximately 85 percent of his trip. He had also led 1,146 people to the Lord.

During the course of his "Walk," Bob takes time out to speak at various churches and functions along the way. He spoke at the West Alexandria First Brethren Church because it was the only church in town that had an evening service on the Sunday he was there. David Olgee, pastor of West Alexandria First Brethren, went out to meet Bob on the road and walked with him a short distance.

Approximately 175 members and guests were present for the service at West Alexandria, and four first-time decisions for Christ were made.

Bob is being accompanied on his walk by Marshall Cardiff. Cardiff helps to coordinate the logistics and public relations of the trip and also ministers and counsels in the various churches where Bob makes appearances.

— reported by Luella Painter

New Gable Roof Replaces Old Flat Roof On Peru First Brethren Church Building

Peru, Ind. — The Peru First Brethren Church building got a new roof in October, a gable roof to replace the old flat roof.

The new roof was put on by Custom Post Building, which completed the project in approximately 10 days at a cost to the church of \$16,000. The Peru congregation raised this amount in just four weeks and was able to

pay for the roof without borrowing.

The congregation plans to redecorate the interior of the church building in the near future.

Rev. Fred Brandon, pastor of the Peru Church, says that he is proud of his congregation, for they are a hard-working group of people for the Lord Jesus Christ.

— reported by Carolyn Brandon



The new roof under construction.

Peru Daily Tribune photo.

Highland Church Observes 100th Anniversary Oct. 20th

Marianna, Pa. — Homecoming and 100th anniversary services were held Sunday, October 20, at the Highland Brethren Church.

Ralph Phillips was the speaker for the morning worship service, which was attended by 74 people. Special music for this service was presented by the Ralph Phillips family and by Jody Majisky.

Rev. Ralph Mills, pastor of the Berlin, Pa., Brethren Church, spoke at the afternoon service, which followed a carry-in dinner at noon. Jody Majisky again presented special music, as did Rev. Carl Phillips, pastor of the Vinco, Pa., Brethren Church. Both Rev. Mills and Rev. Phillips are former pastors of the Highland congregation. Attendance for the afternoon service was 42.

The Highland Brethren Church is located three miles west of Marianna in Washington County, Pa. It was formed on January 29, 1885, by twenty members who left the Ten Mile Church of the Brethren. The congregation built its first church building in 1886, to which various improvements have been made over the years.

Early pastors included A.J. Sterling, F.B. McCallough, J.M. Murray, and H.S. Myers. At the end of 1984, the membership was 69. The congregation is currently without a pastor.

— reported by Mrs. Eunice Shrontz

UPDATE



Rev. and Mrs. John Brownsberger

Brownsbergers Honored By Louisville Church

Louisville, Ohio — The First Brethren Church of Louisville honored Rev. and Mrs. John Brownsberger on Sunday, October 13, with a surprise "Appreciation Day."

The surprise unfolded during the morning worship hour. When Mrs. Joyce Brownsberger seated herself at the organ to begin playing for the worship service, she noticed that only a few people were in the sanctuary. Her husband noticed the same thing when he entered the sanctuary a few minutes later.

At this point Louisville moderator Jim Wolf came on the scene and directed the Brownsbergers to the church basement. When they entered the fellowship hall, they were greeted with a shout of "Surprise!" by members and friends of the church.

Moderator Wolf then presented Pastor Brownsberger a boutonniere and Mrs. Brownsberger a corsage. The congregation also gave the Brownsbergers a gift certificate for a weekend at Atwood Lodge, a beautiful resort area in Ohio.

In the worship service that followed, Rev. John Byler, former pastor of the Louisville Church and father of Mrs. Brownsberger, related events leading up to Joyce and John's wedding and shared highlights of their ministry in the years since.

A carry-in dinner was held after the worship service, with Rev. and Mrs. Brownsberger, children Beth and Jeff, and Rev. and Mrs. John Byler as guests of honor. Approximately 80 people enjoyed this time of good food and fellowship.

Rev. Brownsberger has served the Louisville First Brethren Church since 1979.

Laymen: clip and save

1986

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1986—Fred Horn, Sr., Indiana District; Floyd Benshoff, Pennsylvania District; Owen Nye, Central District

1987—Clyde Focht, Ohio District; Lynn Stump, Florida District; Donald Huse, California District

1988—Homer Orndorff, Southeastern District; Ralph Barnum, Midwest District

GOALS FOR THE YEAR 1986

- 1) Each organization send a list of officers or laymen representatives and addresses with \$2 dues for each member to the National Treasurer by April 1, 1986.
- 2) At least 60% of membership participating in an organized Bible Study or Prayer Group plus consistent Bible reading using any of a variety of guides.
- 3) Organize and promote at least one (1) "Men and Boys" event during the year.
- 4) One Public Service with an offering for National Work, to be sent to the National Treasurer by December 31, 1986.
- 5) A contribution for the National Project sent to the Treasurer monthly or brought to the Laymen's Session at General Conference.
- 6) Encourage one or more laymen to prepare, in cooperation with their pastor, to conduct or provide lay leadership for a worship or midweek service of the church.
- 7) Encourage laymen to cooperate in the promotion of a plan of evangelism in every congregation.

PROJECTS FOR 1986

Brethren Seminary Student Scholarship	\$500
Growth Partners Club	40
Brethren Publishing Company Endowment Fund	500/yr
Brethren Student Ashland College Scholarship	equal share
Campus Ministry	equal share
Riverside Christian Training School	equal share
Maria Miranda Tape Ministry	equal share
(Minimum Goal: \$4,000)	

Project money should be sent MONTHLY to Treasurer, Charles W. King
12483 Tyler Rd., Lakeville, IN 46536

ATTENTION LAYMEN—Please Clip and retain this page.

Meadow Crest Pastor Plugs Dinner; Is Surprised to Learn It's for Him

Fort Wayne, Ind. — Since the beginning of October, Rev. Ralph Gibson, pastor of the Meadow Crest Brethren Church in Fort Wayne, had been announcing that on October 27 a special fellowship dinner would be held in honor of members George, Marilyn, and Kristina Arnold, who would be visiting from Michigan on that day.

Little did Pastor Gibson know that in promoting this dinner, he was also promoting a dinner in honor of himself and his family.

Therefore Pastor Gibson was so surprised that he could hardly talk when, during announcement time of the morning worship service on October 27, he was inter-



The Gibsons with sacks of groceries from members of the Meadow Crest Brethren Church.

rupted by several men of the congregation bringing sacks and sacks and more sacks of groceries to him and his family! An announcement was also

made at this time that the pastor and his wife (Bonnie, who is the organist for the church) could pick the Sunday of their choice to sit together with their family during the worship service.

During the meal that followed the worship service, the Meadow Crest congregation thoroughly enjoyed a time of fellowship with both the Arnolds and the still-surprised Gibsons.

Pastor and Mrs. Gibson have served the Meadow Crest Brethren Church since October 1980. They have three children, Kayleen (9), Keith (7), and Kevin (3).

— reported by Karen Laney

Ardmore Church Observes Pastor Appreciation Day

South Bend, Ind. — The Ardmore First Brethren Church paid tribute September 22 to its pastor, Rev. Gene Eckerley, and his wife, Judy, as it observed "pastor appreciation day."

The show of appreciation began during the morning worship service, when a boutonniere, an arrangement of red carnations, and a money gift were presented to Rev. and Mrs. Eckerley. The service of appreciation included special music, prayer, testimonies, and Scripture readings.

A carry-in dinner followed the morning worship service. After the dinner there was a presentation of "The Book of Eckerley," narrated by Cliff Buck. Guests of honor for the occasion were the parents of both Rev. and Mrs. Eckerley.

According to reporter Catherine Rohde, "God gave us a beautiful day to share with one another and pay tribute to our pastor and family."

Rev. Eckerley has pastored the Ardmore Church since 1983.

Loree Members Surprise Pastor's Wife on Birthday

Bunker Hill, Ind. — Members of the Loree Brethren Church hosted a surprise birthday party October 26 for their pastor's wife, Mrs. Jane Stogsdill.

Mr. and Mrs. Willard Birnell, friends of the Stogsdills and members of the Loree Church, took the pastor and his wife out for dinner to begin the Saturday evening. When they returned to the church following dinner, Mrs. Stogsdill noticed a number of cars there. Knowing there was a youth meeting that night, she remarked, "Oh, what a good crowd for youth this evening!"

What a surprise she received when she walked into the church basement full of people singing "Happy Birthday"! The basement had been beautifully decorated for the occasion by Mr. and Mrs. Ernest Sprinkle, Mr. and Mrs. Don Bucher, and Mr. and Mrs. Wayne Wright.

The birthday party continued with Mrs. Stogsdill and the Loree Brethren enjoying snacks and homemade ice cream brought by church members,

and birthday cakes that had been baked and decorated by Mrs. Roscoe Deisch. The party concluded with Mrs. Stogsdill opening cards and gifts that had been brought by her many friends.

— reported by Mrs. Ernest Zerbe



Mrs. Jane Stogsdill with cake baked and decorated by Mrs. Roscoe Deisch.

World Relief Bd. Chairman Invited to Visit Africa

Bryan, Ohio — Rev. Marlin McCann, chairman of the World Relief Board of The Brethren Church, has been invited by the World Relief Corporation (WRC) of NAE to visit the African countries of Mali, Senegal, and Burkina Faso early next year (Jan. 30-Feb. 15).

Rev. McCann will travel as a guest of WRC and will be accompanied by WRC Midwest Representative Tom Johnston. The trip will give Rev. McCann a first-hand view of needs in these countries. He will also see how Brethren gifts to world relief are being used to meet those needs.

Town and Country Church Shows Appreciation to Its Tentmakers

Tampa, Fla. — The congregation of the Town and Country Community Church of Tampa expressed its appreciation October 6 to tentmakers Gene and Sue McConahay for their dedicated service to God and the Town and Country Church.

As evidence of this appreciation the congregation presented the McConahays a plaque, a love offering, and a poem written by one of the members. As an added surprise, the McConahays were also given the use for one week of a condominium on St. Petersburg Beach by a couple who were unable to use it themselves.

Gene and Sue, who are originally from the Smithville, Ohio, Brethren Church, have served as tentmakers in the Town and Country Community Church since 1977, almost from the

beginning of the work there. They spent many hours with Pastor and Mrs. Dale Ru Lon knocking on doors of strangers and inviting them to church.

The McConahays were only recently married when they came to Tampa in 1977. Since tentmakers are self-supporting church workers, one of their first challenges was to find work. Sue was soon hired as a teacher's aide at one of the area schools. But Gene, who was trained as a computer programmer, was unable to find employment in this field, so he began working at a convenience store. Only later was he able to get work in the computer field.

Over the past eight years the McConahays have served the Town and Country Church in a variety of ways — teaching, leading music, di-



Town and Country Pastor Dale Ru Lon (r.) presents a plaque of appreciation to the McConahays.

recting vacation Bible school, knocking on doors, and doing whatever else needed to be done. Their work has been greatly appreciated by Pastor and Mrs. Ru Lon and the Town and Country congregation.

During their years in Tampa, Gene and Sue have also become the parents of two sons, Andrew and Benjamin.

— reported by Donna Ru Lon.

Brethren at West Alexandria Welcome New Pastoral Family

West Alexandria, Ohio — The First Brethren Church of West Alexandria welcomed a new pastoral family on August 4.

The new pastor is David S. Olgee, and the family includes his wife Lois, their daughter Stacy (15), and their son Matthew (13).

Pastor Olgee was born in 1948 in Middletown, Ohio, where he later attended Madison High School. He is a 1968 graduate of Ohio State University and a 1984 graduate of Criswell Center for Biblical Studies in Dallas, Texas.

Pastor Olgee says that he is excited about the "air of revival" evident in the congregation at West Alexandria, as people come with a "spirit of expect-



photo by Bud Ward

Pastor and Mrs. David S. Olgee

ancy of what God is going to do in the service." Since his coming on August 4, the church has witnessed 28 conversions.

— reported by Luella Painter

Enrollment Up, New Staff Added at Riverside School

Lost Creek, Ky. — Riverside Christian Training School began its 81st academic year August 21 with 126 students (16 more than last year) and 27 staff and faculty members.

Three new staff members joined the Riverside family this year — Andrew and Shelley Ritchie from Michigan, and Cora Mullins from Canoe, Kentucky.

Mrs. Ritchie teaches social studies in the high school, and Mr. Ritchie

teaches computer classes and accounting, and is the head coach for boys' athletics.

Mrs. Mullins, a retired teacher, is teaching the third and fourth grades temporarily until a permanent teacher can be employed. (*Brethren are asked to make this a matter of prayer.*)

Computer science is one of the newest subjects offered at Riverside this year. Five new computers have been purchased with financial aid received from the E.O. Robinson Mountain Fund.

Staff and students alike are excited as they see the school progressing.

Brethren Urged to Read Through the Bible in 1986

Ashland, Ohio — Moderator Arden Gilmer recommended at General Conference in August that "every Brethren church in calendar year 1986 encourage its members to read the Bible through, using any of the variety of guides designed for this purpose."

This recommendation was supported by Executive Council and accepted by the Conference.

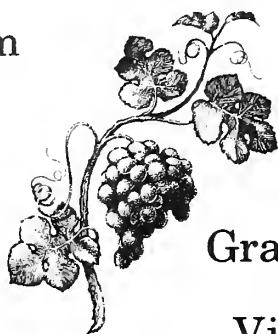
Brethren churches are now urged to follow through on this recommendation. If your church has not made plans for a Bible reading program in 1986, it is not too late to do so.

As Moderator Gilmer's recommendation indicates, a variety of reading guides are available. One such guide is entitled "Through the Bible" and is available from the National Association of Evangelicals. Reading guides are also available from the American Bible Society.

Recent surveys reveal that the average church-goer is woefully ignorant of the Bible. One reason for this ignorance is the failure of many Christians to read and study the Bible systematically.

Let us resolve to be truly "People of the Book" as we make plans to read through the Bible in 1986.

From
The



Grape
Vine

Rev. Fred Brandon, pastor of the Peru, Ind., First Brethren Church, won a VCR October 30 from "The Grapevine," a Christian bookstore in Peru. October was pastor appreciation month at the bookstore, and customers could sign up their pastor's name. The drawing for the VCR was held during a pastors' breakfast at the store.

Rev. Stephen Cole, pastor of the Newark, Ohio, Brethren Church, has received an invitation and an official letter of acceptance to attend the In-

ternational Conference for Itinerant Evangelists, to be held July 12-21, 1986, in Amsterdam, Holland. This conference, sponsored by the Billy Graham Association, is the second such gathering to be held. The first, held in 1983, was attended by five thousand people representing 134 countries.

The **Meadow Crest Brethren Church** of Fort Wayne, Ind., recently received an organ from a sister congregation — the **Roanoke, Ind., First Brethren Church**. The Roanoke Church purchased a new organ and gave its used one to Meadow Crest. The gift is much appreciated by the Meadow Crest congregation.

This reminder to church treasurers from World Relief Board treasurer Rev. Bob Bischof: Please send all 1985 world relief offerings to the treasurer so that he receives them before January 1, 1986. Otherwise they will be credited as 1986 offerings. (*Editors note: This would likewise apply to*

offerings for other denominational boards and ministries.)

Michael Robert Zigler, 93, a Church of the Brethren leader known to many Brethren people, died October 25 in New Market, Va. M.R. Zigler, as he was called, was a tireless and successful proponent of inter-church cooperation and the cause of peace. He was especially well-known for spearheading a number of Protestant organizations, including Church World Service, Christian Rural Overseas Program (CROP), and Heifer Project. He was also the man most responsible for the inception of *The Brethren Encyclopedia*, a cooperative project of the five Brethren bodies.

The **44th Annual Convention of the National Association of Evangelicals** will be held March 4-6, 1986, in Kansas City, Mo. "Go . . . Liberate!" (Jn. 8:32) will be the theme of the convention, which will feature Luis Palau, Jack Hayford, Sandi Patti, Don Hodel, and Stephen Brown.

In Memory

Rev. George W. Solomon, 65, pastor of the Milledgeville, Ill., Brethren Church, died Saturday, November 2, following a short illness.

Rev. Solomon was a dedicated, hard-working pastor, whose ministry had a tremendous impact on the lives of many people. He was strongly committed to The Brethren Church and was serving the church as General Conference Moderator at the time of his death, a position he also held in 1957.



A graduate of both Ashland College (1954) and Ashland Theological Seminary (1957), Rev. Solomon pastored the Gretna

(1951-57), Hagerstown (1957-63), Louisville (1963-67), Ashland Park Street (1967-73), Derby (1973-79), and Milledgeville (1979-85) Brethren churches during his years of ministry. He also served on many boards and committees at both the district and denominational levels of the church.

He was married September 6, 1942, to Jessie Mae Woods, and they were the parents of eight children, one of whom (Leroy) is also a Brethren pastor.

Funeral services for Rev. Solomon were held November 5 in the Milledgeville Brethren Church, with Rev. David Cooksey officiating, and November 7 in the Ashland Park Street Brethren Church, with Dr. Charles Munson and Dr. Jerry Flora officiating.

Mavis Noble, 58, November 1. Member of the Peru First Brethren Church. Services by Fred Brandon, pastor.

Brice Andrew King, stillborn, October 27. Son of Pastor and Mrs. Russell King, Ashland Garber Brethren Church. Services by Dr. Arden Gilmer.

Edith Lucille Naff, October 25. Services in Harrisonburg, Va., by Rev. Nelson Petit and Rev. Roy Mynes. Mrs. Naff was the widow of Rev. Paul M. Naff and the mother of Rev. James I. Naff, pastor of the St. Luke Brethren Church.

Esther Black, 86, October 20. Member of the Ashland Park Street Brethren Church. Services by Arden Gilmer, pastor.

Hilda B. Leedy, 89, October 11. Member of the North Manchester First Brethren Church. Services by Rev. Woodrow Immel.

Membership Growth

Mt. Olive: 1 by baptism
Hillcrest: 10 by baptism, 8 by transfer

Weddings

Barbie Morr to Brett Martin, November 2, at the Ashland Park Street Brethren Church; Rev. James Miller and Dr. Arden Gilmer presiding. Groom a member of Park Street Brethren Church.

Tari Rush to William Wright, October 19, at the Ashland Park Street Brethren Church; Arden Gilmer, pastor, presiding. Members of Park Street Brethren Church.

Sarah Satterfield to Warren Gebhart, October 10, in Ashland, Ohio. Bride a member of the Ashland Park Street Brethren Church.

Kim Hover to Kenneth Morgan, September 28, at the Ashland Park Street Brethren Church; Arden Gilmer, pastor, presiding. Groom a member of Park Street Brethren Church.

Clarice Henry to Bruce Parham, September 21, at the Ashland Park Street Brethren Church; Arden Gilmer, pastor, presiding. Members of Park Street Brethren Church.

Goldenaires

Russell and Mary Kemp, 50th, December 28. Members of the Dayton Hillcrest Brethren Church.

Myron and Bernice Kem, 55th, December 27. Members of the Dayton Hillcrest Brethren Church.

William and Frances Uhrig, 50th, December 7. Members of the Pleasant Hill First Brethren Church.

Raymond and Cuba Fessler, 50th, November 30. Members of the Pleasant Hill First Brethren Church.

Lester and Jean Guyer, 50th, November 23. Members of the Flora First Brethren Church.

George W. Solomon Scholarship Fund

A scholarship in memory of Rev. George W. Solomon has been established at Ashland Theological Seminary by Rev. Solomon's family and friends. This scholarship will be given out each year to a worthy Brethren student preparing for ministry. Anyone desiring to contribute to this fund may send a check to the George Solomon Scholarship Fund at Ashland Theological Seminary, 910 Center Street, Ashland, Ohio 44805.

Little Crusader

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

THE CHRISTMAS STAR

*We have seen His star in the east,
and are come to worship Him. Matthew 2:2*

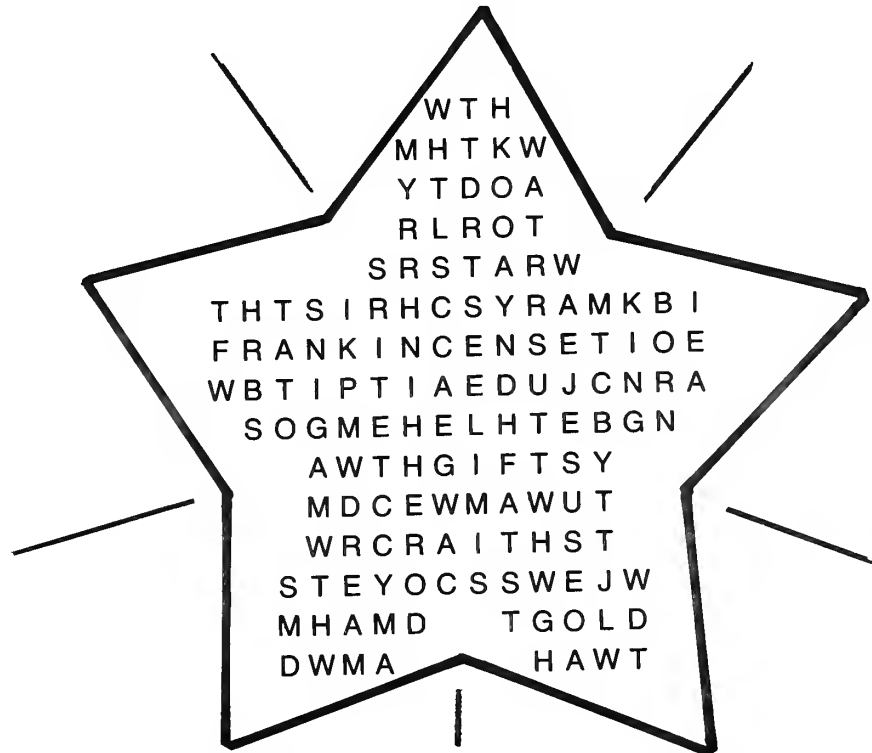
The Christmas star has special meaning for us yet today. It reminds us of God's special gift to us — Jesus. It also reminds us to come to Him and worship Him, just as the wise men did long ago. Rejoice, and have a blessed Christmas as you honor Jesus.

Star Puzzle

Find and circle these words about the star. They are all found in Matthew 2.

Jesus	Gold
Bethlehem	Frankincense
Herod	Myrrh
Magi	Dream
East	Judea
Star	Born
Worship	Christ
King	Gifts
Jews	Mary

(Answers on page 3.)



Following the Wise Men: Read these statements about the wise men. If the sentence is true, color the T's green. If it is false, color the F's red. The T's and F's will make letters. Use the letters to fill in the blanks in number 8. You will discover why the wise men came to Jesus.

1. The wise men first went to Egypt.

F T F
F T F
F T F
F F F
F T F

2. The wise men followed a pillar of fire by day.

F F F
F T F
F T F
F T F
F F F

3. The wise men asked for the King of the Jews.

T T T
T F T
T T F
T F T
T F T

4. The wise men came from the East.

T T T
T F F
T T T
F F T
T T T

5. The wise men found the child in a stable.

F T F
F T F
F F F
F T F
F T F

6. The wise men gave gold, frankincense, and myrrh to Jesus.

T T T
F T F
F T F
F T F
T T T

7. Joseph warned the wise men not to return to Herod.

F F F
F T F
F F F
F T T
F T T

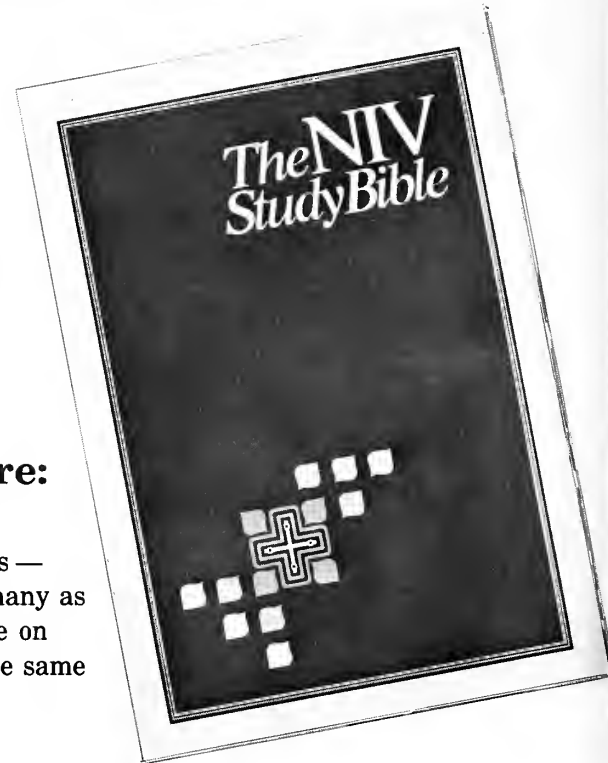
8.

1. 2. 3. 4. 5. 6. 7.

(Answers on page 3.)

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